

* * * *The Acknowledgments of General Offerings received during July will appear in the next number.*—[EDS.]

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" N. H. Schenck, D.D.,
" William N. McVickar, D.D.,
" J. L. Reese, D.D.,
" T. F. Davies, D.D.,
" James Saul, D.D.,
" W. S. Langford, D.D.,
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Mr. G. N. Titus,
" William Scott,
" Benjamin Stark,
" W. G. Low,
" H. P. Baldwin,
" John A. King,
" Wm. Bayard Cutting,
" Alfred Mills.

Rev. GEORGE F. FLICHTNER, *Secretary*,
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer*,
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

SEPTEMBER, 1884.

EDITORIAL NOTES.

THE receipts for eleven months of the fiscal year exceed those of the corresponding period last year by nearly \$20,000 and are larger than for any previous year, save one, since the reorganization of the Board in 1878. Offerings have by no means fallen off, but are on the contrary above the average. The amount received from legacies is, however, considerably less than usual. This fact, together with the fact that all the offerings exclusive of legacies and those for objects outside of the appropriations, have never been quite sufficient, accounts for the appearance this year of a large deficiency.

RESPONSES in money to our recent circular proposing a simple and business-like method of avoiding a debt at the close of this year, still continue to reach us, and are often accompanied by most kindly expressions of encouragement and sympathy. For all these helpful words and gifts we beg our friends to accept our grateful thanks and assurance that they are warmly appreciated and are accomplishing their mission.

Among these responses there is one from a gentleman in Western New York always prominent and active in the work of the Church, which proposes a modification of our plan. At the time of his writing the amount required to complete the year without debt was \$75,000. He offers to be one of 1,000 to contribute \$75 each to provide against that deficiency. We shall be most happy to receive the requisite number of responses to this suggestion.

Another response which has deeply moved us is from a lady who, with her offering of five dollars, sends this touching message:

"I need not say I wish it were tenfold, yes, a *thousand* fold, but that is the feeling with which I enclose so small a sum, so *very* small in view of the 'threatened deficiency.' But pecuniary misfortunes have reduced a once comfortable income to *less than* \$300 a year,

and though still an ardent friend of Missions and, I trust, 'a cheerful giver,' I am constrained to deny myself the blessed privilege of giving as I would like to do. Oh, if all who are members of CHRIST's Church on earth, and thereby members of the great Missionary Society of His Church, would but give according to their ability, there would be no need of special appeals; there would be no yearly recurring anxieties and heart-sinkings in the Missionary Rooms, at the prospect of failure to meet appropriations so imperatively needed for the great work."

These stirring words come from a clergyman, always a warm friend of Missions:

"I am distressed about the condition of the finances and send this small instalment *now* and hope to send more *very soon*. We must wake up to defend the honor of the Church and advance the banner of CHRIST and His Church. We must pray and work, and in doing so must have implicit faith in God's promises. It is the LORD's vineyard, not ours. 'The gold is mine,' saith the LORD, and if we do but believe, He will send the Board the means to do His work. If *we* fail, I feel sure that it is because faith is either *too weak* or *lacking*. 'Give to the winds thy fears.' The Church must pray more earnestly to God, and then the men and means will be forthcoming."

In still another response, four Churchwomen unite in sending twenty dollars with their "prayers for a blessing." Another encloses a check for \$100, "to cover twenty five-dollar offerings from those who have the will but not the means." These are but a few of the kind messages that have come from different portions of the land east and west, north and south, each accompanied by an offering, large or small, yet all swelling that fund with which we are trying to avoid the deficiency. And yet only a fraction of the "Eight Thousand" have yet been heard from. May we not look for the remainder this month?

WE publish this month an extract from Bishop Seymour's Convention Address, which discloses in a striking manner the conditions of, and hindrances to, Church growth in the western portions of the country. It is very suggestive and deserves careful perusal.

THE communication from the Bishop of Fond du Lac, in regard to the Oneidas, published on another page, will commend itself to the sympathetic attention of every friend of these unfortunate Indians. It is a strange series of misfortunes which, at the very moment that they seemed about to reap the reward of their years of toil and sacrifice, have swept away so large a portion of their hard-earned savings. They might well be discouraged, but their faith is great. We trust that it will not be in vain that they look to their more favored brethren to replace what they have lost through the mistakes or the crime of the "pale-face."

LEAFLETS ON DOMESTIC MISSIONS FOR DISTRIBUTION.

COPIES of the following leaflets will be supplied gratuitously, in any number, upon application. In ordering them, please ask for—copies of Leaflet—, designating it by the capital letter prefixed.

(A.) A Word about the Appropriations. (Revised.)

(B.) The Oregon Mission. By Bishop Morris.

(C.) The Church's Work among the Colored People in the South.

- (D.) The Church's Work among the Indians.
- (E.) The Nebraska Mission. By Bishop Clarkson.
- (F.) The Colorado Mission. By Bishop Spalding.
- (G.) The Utah and Idaho Mission. By Bishop Tuttle.
- (H.) How to Avoid a Debt in Domestic Missions.
- (I.) The Nevada Mission. By Bishop Whitaker.
- (J.) The South Dakota Mission. By Bishop Hare (in press).

We should esteem it a favor if our brethren of the Clergy would send for these leaflets in large quantities and make a special effort to distribute them through their parishes.

THE MISSIONARY JURISDICTION OF NEVADA.

BY THE RT. REV. O. W. WHITAKER, D.D.

(Concluded from August Number.)

DURING his absence from Nevada, St. Paul's Church was in charge of the Rev. Arthur Lawrence who was then visiting the Pacific coast. Bishop Whitaker still retains the rectorship of this church, although absent from Virginia the greater part of the time, leaving most of the work of the parish to his assistants. His first resident assistant Minister was the Rev. J. W. Lee, who remained until 1871, when he was succeeded by the Rev. William Henderson. In 1872, his place was taken by the Rev. Rush S. Eastman, who remained until chosen rector of the church in Gold Hill in 1877. The Rev. W. R. Jenney was also an assistant minister of the parish from 1874 till 1878, when he resigned to take charge of the church in Reno. In July, 1879, the Rev. George N. Eastman became assistant, and still retains that position. In addition to the work of the parish in Virginia, its ministers have always maintained Services at Dayton and Silver City, and occasionally at other places.

In 1867 St. John's Church, Gold Hill, was consecrated by Bishop Kip. The Rev. H. D. Lathrop having removed to San Francisco to take charge of the Church of the Advent, the rectorship of St. John's was accepted by Bishop Whitaker, and held until 1870 when the Rev. J. McCormac took charge. He remained but one year, after which the Bishop again had charge until 1876, when the Rev. Rush S. Eastman became rector.

Since Mr. Eastman resigned Gold Hill in 1879, to accept a call to Austin, St. John's

has been without a resident rector. Services have been held during this time from once to four times a month by the Clergy of St. Paul's, Virginia, and a large Sunday-school has been efficiently conducted by Miss Fannie H. Robinson.

In Carson City, the capital of the State, the first Service of the Church was held in 1862 by the Rev. F. S. Rising. A parish was soon organized, and in 1863 the Rev. William M. Reilly arrived from New York, under appointment from the Domestic Committee, and assumed the rectorship. In 1866 he resigned and returned to the East. During the year following the Rev. H. D. Lathrop held a week-day Service in the court house, and a neat wooden church was erected. After Mr. Lathrop's removal the Rev. O. W. Whitaker continued the week-day Service, until the Rev. Geo. B. Allen, who had been called by the vestry, took permanent charge, in August, 1868. In 1867 Bishop Kip visited Carson and confirmed twelve persons. In 1870 the church was consecrated by Bishop Whitaker.

The cost of the church was \$5,500. In 1873 it was enlarged at a cost of \$12,000. In 1874 the Rev. Mr. Allen removed to Northern California, and the parish was in charge of the Rev. S. P. Kelly for a year, when the Rev. H. L. Foote became rector. During his rectorship, which continued nearly two years, the debt upon the church was somewhat reduced and after the arrival of the present rector, the Rev. Geo. R. Davis, it was paid in full.

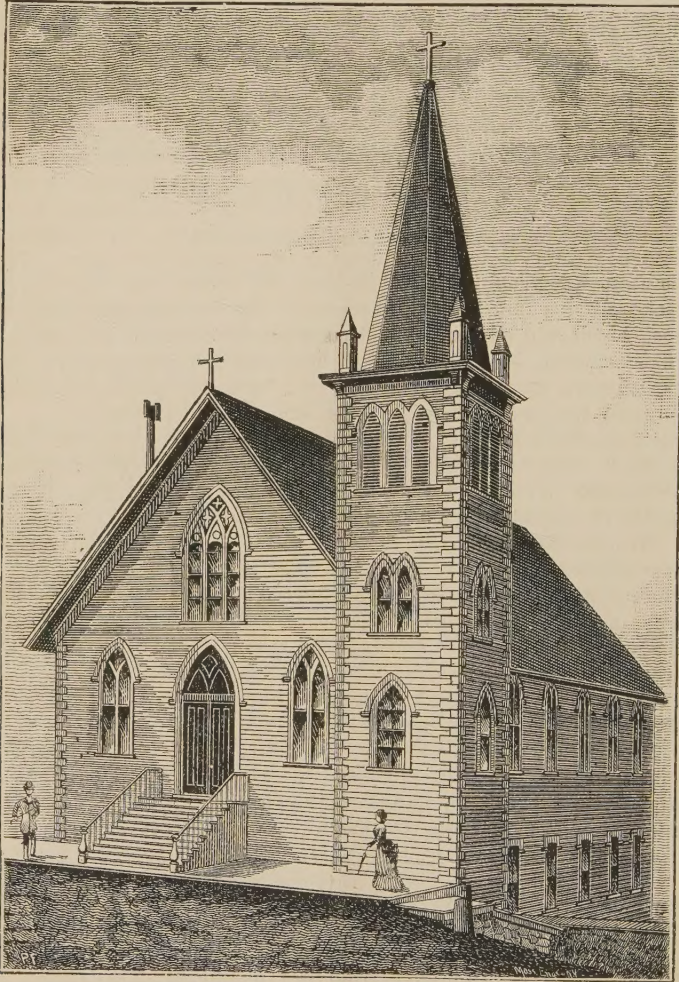
Church Services have been held regularly

in Dayton since 1863, mainly by the ministers of St. Paul's Church, Virginia. The Rev. W. H. Dyer was resident minister for some months in 1865-6. He also officiated in Washoe, Franktown and Ophir, until his removal to California in 1867.

Silver City has also been supplied with

then a flourishing mining town, about one hundred miles south of Virginia. But the population soon beginning to decrease, Mr. Stoy did not think it advisable to continue work there, and left.

In January, 1873, Bishop Whitaker began holding Services in Reno, the most prom-



ST. PAUL'S CHURCH, VIRGINIA CITY, NEVADA.

regular Services from Virginia. The Rev. W. R. Jenney was in charge there from 1874 to 1878. Within this time a neat wooden church was erected at a cost of \$4,000.

The Rev. W. H. Stoy came with the Rev. W. M. Reilly to Nevada in 1863, under appointment from the Domestic Committee. He was stationed by Bishop Talbot at Aurora,

ising town on the Central Pacific Railroad. These were continued on alternate Sundays, with the aid of the Rev. R. S. Eastman and the Rev. G. B. Allen, until the Rev. William Lucas, from Ohio, was secured as rector of the Parish, which had in the meantime been organized. That year a rectory was built, and in 1875 a church edifice was so nearly

completed that it could be used. In 1878 Mr. Lucas, being obliged to give up work on account of failing health, was succeeded by the Rev. W. R. Jenney. In the first year of his rectorship the church was completed, and the rectory enlarged. In May, 1883, he resigned and the Rev. Mr. Lucas, having regained his health, again became the rector.

The Services of the Church have also been held as often as it has been found practicable in Wadsworth, Empire, and Genoa, but in neither of these has any regular Mission been organized.

The towns which have been named contain the greater part of the population of Western Nevada.

There are also five towns in the Eastern part of the State in which churches and rectories have been built.

In 1870, Bishop Whitaker spent two months in Hamilton, the county-seat of White Pine County. It was then the centre of a large mining district, and gave promise of being a permanent town. In these two months a congregation was gathered, a Sunday-school established, and a parish organized, by the name of St. Luke's. In October the Rev. S. P. Kelly assumed the rectorship, and remained in charge for two years, in which time a rectory and church were built. In 1872 Mr. Kelly resigned to accept a call from Eureka, and was succeeded by the Rev. John Cornell, who left at the end of the year on account of the decline in population. Since that time there has been no resident minister. Services are held occasionally, and most of the time a Sunday-school has been sustained, but the entire population of the town does not now exceed one hundred and fifty.

Eureka is a large mining town forty miles from Hamilton. The Bishop spent two months there in 1871 in which time a parish was organized under the name of St. James', and the Rev. William Henderson called to the rectorship. In the course of the year a rectory and stone church were erected, and on the resignation of Mr. Henderson the Rev. S. P. Kelly was invited to take charge. At the end of two years he was succeeded by the Rev. C. H. Marshall. He also remained for two years, and after the interval of a few months, was succeeded by the Rev. C. B. Crawford, under whose administration the church has had seven years of prosperity and usefulness.

One hundred and forty miles from Hamilton, in the opposite direction from Eureka, is Pioche, for several years a large and flourishing mining town, but now very small.

The first Service held here was by the Bishop in 1870. It was in a drinking saloon, the largest room in the town. Amidst the incongruous surroundings the Services of the Church were performed in a congregation of rough miners. About one hundred and fifty persons crowded the saloon, and as many more were gathered around the door unable to gain admission. It was decided to start a Mission there, and the Rev. J. W. Lee, the Bishop's assistant in Virginia, took charge of it for a short time, when the Rev. H. L. Badger, who had accepted a permanent appointment, arrived and entered upon his labors. Three days before his arrival the entire town was burned. For several months he held Services wherever he could find a room, first in one house, and then in another. Before the end of 1872 he had succeeded in erecting a neat frame church and rectory.

After four years' service he resigned on account of his wife's protracted illness, and was succeeded by the Rev. H. H. Kline, who held the rectorship of the parish for three years. Since his removal there has been no resident minister. An efficient Sunday-school is sustained by Miss Isabel Osborne, a graduate of the Diocesan School for Girls, but there are not now more than four hundred people in the town, and it would be impossible for them to support a clergyman.

When Bishop Talbot visited Nevada in 1863, he passed through Austin, one hundred and seventy-five miles east of Virginia, and held a Service there. No other Service was held until 1866. In that year Mr. D. M. Godwin, a layman living in the place, began reading Service in the Court House, and soon gathered a good congregation. In 1868 the Rev. Marcus Lane came to reside in Austin, and officiated during the year that he remained.

In 1873 a parish was organized and the Rev. C. S. Stephenson served as rector for one year.

He was succeeded by the Rev. S. C. Blackiston in 1874. During his rectorship, which continued for five years, a beautiful brick church was erected, largely through the

liberality of Mr. Allen A. Curtis, Superintendent of the Manhattan mine. After Mr. Blackiston's resignation in 1879, the parish was in charge of the Rev. S. P. Kelly, for a few months, when the Rev. R. S. Eastman accepted an invitation from the vestry to assume the rectorship. After three years' service he resigned and was succeeded by the present rector, the Rev. Horace H. Buck, in 1883. Austin has been from the first a substantial, prosperous mining town, and the church has shared in its prosperity.

One hundred miles south of Austin is Belmont, where a Mission was begun in 1873, and placed under the charge of the Rev. S. B. Moore, who conducted it for four years. In this time a rectory was purchased, and a very neat frame church erected.

Mr. Moore was followed by the Rev. Daniel Flack, who officiated as rector of the parish for two years. The church was then closed for nearly a year, when Services were resumed by the Rev. S. P. Kelly, and continued until 1879.

Since that time only occasional Services have been held. The town has become too small to support a minister, though the church is open every Sunday for a Sunday-school.

Besides these places there are over twenty others in which Services are occasionally held, and most of which are visited at least once a year by the Bishop.

The difficulties in building up a diocese in Nevada appear from this brief survey of the work that has been done. They do not arise from lack of efficient Clergy. The twenty-five ministers who have at different times been at work in Nevada will compare very favorably with the same number from any other State in the country. And the duration of their rectorships has been longer than the average.

Nor do they arise from a want of interest among the people. Almost every attempt that has been made to found a parish or build a church has been generously sustained by those living upon the spot. Nevada has not drawn largely upon the Church outside for aid in building churches. Five-sixths of the cost of the ten churches in the jurisdiction were given by the congregations occupying them. And the provision made by the congregations for the support of the Clergy has been as large in proportion to their means as anywhere else in the Church.

Every clergyman who has lived in Nevada will bear witness to the kindness of the people.

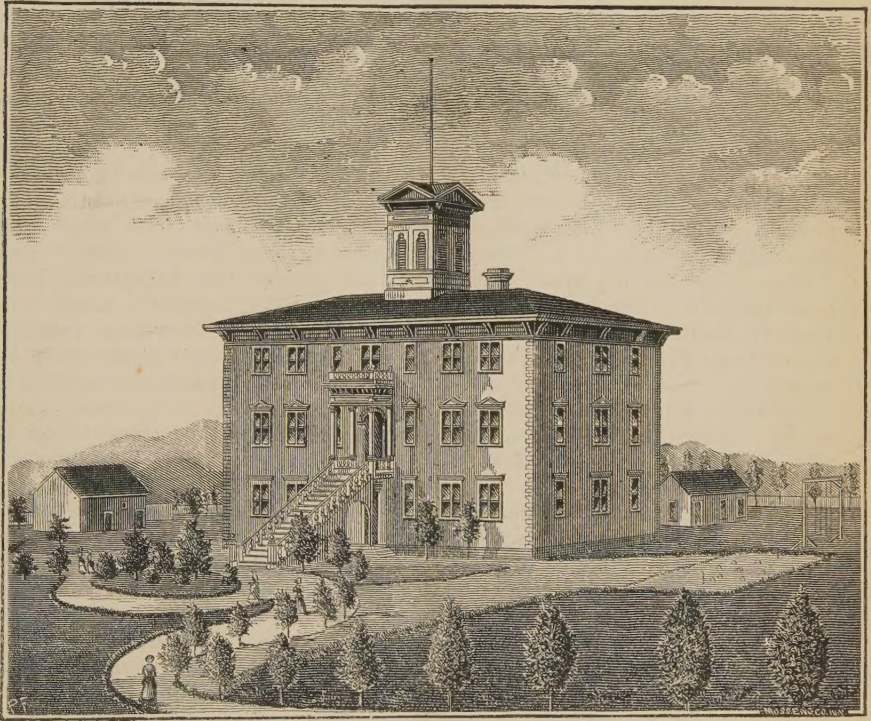
The Church has also been very successful in reaching the children. There is a flourishing Sunday-school connected with nearly every parish and Mission. Many of the older pupils have been confirmed, and the beneficial influence of the Sunday-school work may be seen in every direction. The children have been taught to give, and their offerings for the missionary work of the Church have been systematic and generous.

But notwithstanding these encouraging facts, there are others which stand greatly in the way of larger growth and assured permanence. Thus far most of the towns in Nevada have been dependent for their very existence upon the productiveness of certain mines by which their location was determined. In most instances the value of these mines was at first over estimated, and a larger town was built than subsequent developments could sustain. Each new town, with few exceptions, has grown rapidly till it reached a certain point, and then there has followed a gradual decline. In the case of some towns this process has been repeated again and again. In some instances the decline has been so swift as to be ruinous. For instance, at the time the first Service was held in Hamilton, there was a busy thriving population of six thousand. Within two years more than half of these had gone, and this process of depopulation went on until very few were left. Constant change marks the history of every congregation. In St. Paul's, Virginia City, the same pew has been rented to five different families within a year, and the changes in the congregation amount to an entire change every five years. In Gold Hill, of forty-eight families which at one time held pews in the church only one now remains. True others have come in, but where the changes are so frequent and numerous it is next to impossible to secure a feeling of identification with the work of the Church. It is encouraging to note that more and more attention is being paid to agriculture in the State, and the outlook in this direction is far more hopeful than a few years ago was thought possible. And although Nevada has been steadily diminishing in population for the past five years, it is safe to predict that the time will come when an increase will begin.

There are still great undeveloped resources here, in mining and farming, in grazing and manufactures, and it is wise to seek to hold the ground which the Church has secured.

And there is one department of Church work in this jurisdiction which is full of encouragement, and is yielding a rich return for all that has been invested in it. The need of a distinctively Christian school for the education of girls, began to be evident soon after this Mission was established. But it was not until 1876 that this want was

Subsequent events have proved the wisdom of its establishment, and of the location. Reno is in the midst of an agricultural region, with permanent resources, and morally certain to increase in size and importance. It is one of the few towns in the State that has gained in population during the years that the decline which has just been spoken of has been going on. But the school does not derive its chief support from Reno. During the past year it has had pupils from twenty-two other places,



DIOCESAN SCHOOL FOR GIRLS, RENO, NEVADA.

supplied. In 1874 Miss C. L. Wolfe, upon learning the peculiar need for such a school, offered to give ten thousand dollars for its establishment, upon condition that as much more should be given by others. The money was obtained, and it was decided to locate the school at Reno, on the Truckee River, and the junction of the Central Pacific R. R. with the Virginia and Truckee Railway. Of the ten thousand dollars to be raised, the people of Reno gave four thousand. A suitable building was erected and the school was opened on the 12th October, 1876.

some near and some remote. It is reaching with its beneficent influence almost every village and settlement in the State, and wherever it is known it is felt as a powerful factor on the side of Christian doctrine and sound morality. More than fifty of its pupils have been confirmed, and have gone back to their homes carrying with them a higher standard of living and a devotion to the principles and teaching of the Church, which are felt by all with whom they come in contact.

The school was opened with a debt of

\$8,500. By successive gifts from friends of Christian education this was gradually reduced, until at the time of the meeting of the Board of Missions in October last, it was \$2,500. It is with devout thankfulness that I record that in response to a statement of facts made before the Board this amount was freely contributed, and the school is now free from debt. No debt whatever now rests upon any church property in Nevada.

But the school still has needs which cannot be supplied from its current income. That only provides for its current expenses. The charges are made as low as possible to enable those who are most in need of the school to avail themselves of its advantages. That it is appreciated by the people is in-

dicated by the fact that during the three years last past, which have been the years of greatest depression in the general business of the State, the number of pupils has steadily increased until last term the school was full.

But we want money for needed improvements; and we need scholarships, and half scholarships, for some who come to us worthy of any advantages which we can give them, but who are unable to purchase them. The more efficient this school can be made the better will it be for the whole work of the Church in Nevada. It is accomplishing great results for CHRIST and His Church which lie beyond the reach of any other agency within our power to use.

EXTRACT FROM BISHOP SEYMOUR'S CONVENTION ADDRESS.

"With our brethren in the Mississippi Valley we share in difficulties, which are our inheritance from the past, and which in an equal degree are not felt by any outside of our own extensive sweep of territory from the Alleghenies to the plain which stretches beneath the Rocky Mountains. The Church of God in this land started on her career as an independent branch under signal disadvantages. These may be conveniently classified as *religious, political and social*. The Atlantic seaboard, with the exception of Virginia and Maryland, was colonized by those who either felt a fanatical hatred toward the Church of England, as in Massachusetts, or else were sternly opposed to her, as in Pennsylvania and North Carolina. The animus of the population of the thirteen original States at the time of the organization of our Government was, from a religious standpoint, strongly antagonistic to the Church. Puritanism leavened the people; and even in Virginia and Maryland, where the Church was established, the conflict with the mother country and other causes put such a strain upon the fidelity of the faithful that they came forth from the Revolution very much reduced in numbers, and weakened in their ecclesiastical attachment. The prejudice against the Church on religious grounds was very strong, in some quarters intense, and was very widespread. Her position, in consequence, was apologetic—she appeared as a suppliant, and craved permission to live and teach. She spoke with abated breath, and dared not assert her

claims, or use her ritual, or wear her garments, or employ her titles. She was indeed a pioneer in the wilderness, surrounded by foes, and she had been so long neglected that she had, in a measure, come to set lightly by her own birthright, depreciate her own possessions, and forget much that she had once known about herself and her history.

"The *political* prejudice against the Church exceeded, if it were possible, the religious. In the protracted struggle with the mother country, which resulted in the independence of these United States, the Church people were for the most part Tories. Their religious training, their sympathies and tone of mind predisposed them to support the king, and hence when the long war was over, and brought to a successful issue in favor of the colonies, they were regarded with especial disfavor. Their property had been confiscated, and they themselves had been outlawed. The Church of England had been their religion, and shared in the suspicion and dislike which attached to them. For years after the formation of our Government the popular feeling was that all who believed in bishops, as the saying was, were in their hearts anxious for a king. The State Church of England, with its prayers for the king and royal family, with its prelates sitting as peers in Parliament, and its revenues derived largely from taxes imposed upon the people, lent support to the idea that Episcopacy and Republicanism were not in sympathy, and that bishops and free in-

stitutions might exist, but could not flourish long side by side. So strong was this prejudice that the Diocese of South Carolina, when invited to enter into union with the other dioceses in the organization of our American Church, agreed to do so on the condition, duly recorded on the journal of the proceedings of its convention, 'that no Bishop should ever reside within the limits of the State.' This extraordinary resolution was subsequently rescinded, but it demonstrates the apprehension which was felt in those days for the safety of our liberties in the presence of the Church of God.

"Beyond the religious hatred and the political dread felt for the Church there was a strong social prejudice entertained against her. In the first days of our republic our citizens were fiercely opposed to all that savored of aristocracy, or rank, or the pomp of place or office, or estate. The cry was equality, simplicity, and any, even the least, show was frowned upon even in the highest stations and grandest functions of the Government. In colonial times a large majority of the crown officers were, as might have been expected, members of the Church of England, and her constituency was drawn chiefly from what are known as the higher and wealthier classes. The Church was associated, therefore, in men's minds with the *aristocracy*; they considered that she was the Church of the *rich*, and not intended for the masses. These grounds of prejudice against the Church, therefore, derived from religious, political and social considerations, made her very weak at the outset of her career in this country, and rendered her growth in numbers and influence very slow. As these prejudices were overcome she advanced more rapidly, until latterly she has outstripped all competitors. It was, however, during the period when our Church was under the ban of popular dislike and suspicion, that this great Mississippi Valley was settled. She was in no condition to come out with the pioneers and pre-occupy the ground. She had neither the means nor the men, indeed she had not yet the courage nor the spirit to do exploits on the field of missionary enterprise. She was in an apologetic, almost abject state. So the grand opportunity which is now being improved as regards the Rocky Mountains and the Pacific slope, was lost for the vast region which was opened up and settled and formed into

States during the first half of the present century. The Church was last and least in this great territory, and we inherit the fruits of her neglect. Others came before us and gained the people and made them antagonistic to us. We have no endowments, few churches, few schools, and very few institutions. We receive as our legacy from the past, we may say, virtually nothing. We are at a disadvantage as compared with almost every other religious body. We have to begin, when we ought to be sixty or seventy years on our career of progress. We have nothing in the way of endowment, or institutions when we ought to have resources in hand abundant for the mighty aggressive work which lies at our doors and which we ought to do. We are by the outside world and by our brethren in the East classed with the old, when we are really in our infancy; we are accounted wealthy, when we are in abject poverty; we are regarded as able to take care of ourselves, when we are really helpless. Our relative condition will appear when we consider what is being wisely done for our Pacific States and Territories now in giving them Missionary Bishops, and means for buying land and building churches, and beginning endowments, and ask ourselves the question: Where would we have been to-day in these dioceses along the great 'Father of Waters' had all this been done here full fifty years ago? This, then, is our difficulty which we share with our brethren in this midland region, who inherit the fruits of the necessary neglect of our Church, when she was herself hard bestead and in poverty and weakness. We have jurisdictions immense in extent, teeming with people and presenting the grandest fields for work which have ever greeted the eye of Missionary in any land, while we have little or no means at our command to occupy the ground and improve the opportunities.

"As a diocese our condition is exceedingly hard. Our jurisdiction covers the middle and southern portions of the State of Illinois. *Three-fifths* of the territory of the original diocese were assigned to us, and about *one-half* of the population, and from a Church standpoint, *all or nearly all* the poverty and destitution. At the same time we are cut off from the source of supplies. The largest city in our sixty counties has a population of about twenty-five thousand, and then our cities drop to eighteen, four-

teen, twelve, ten and eight thousands. We have, we may fairly say, more than four-fifths of all the missionary region of the State, with not one thousandth part of the financial resources of the Church in Illinois at our command, to enable us to take care of this legacy of spiritual ignorance and need and destitution to which we have fallen heir. We are not disposed to complain, but we submit that these facts should be taken into account in judging our progress and measuring our success.

"We have briefly and imperfectly sketched some of the difficulties under which we labor—difficulties due to the spirit and temper of this age, and the people of this land; difficulties arising out of the time and circumstances of the settlement of this and our neighboring States; and the difficulties which beset us as a diocese with the least resources at our command, and the largest number of souls dependent upon us for spiritual light and sustenance. We have done this, not to discourage you, but to stir you up to redoubled efforts to go forward in the future as you have in the past. We have made steady progress, and that on the right line of catholic truth. We have been planting the Church in new localities and strengthening her in old. We have organized schools, laid the foundations for institutions, erected churches, and made a small beginning in gathering endowments. We ask you to do your best to increase our missionary funds in the diocese, that we may send more laborers into the vineyard. . . . Could you see the splendid opportunities which are within our reach in many a city within our borders, you would bid us stretch out our hands and take what God so graciously calls us to lay hold of and occupy for Him and His glory until He come. It is in your power to work this spiritual miracle. When we have gone to the extent of our means, when we have taxed our strength to the uttermost, then as regards all that lies beyond, we are as one paralyzed; our hands fall to our sides; our

limbs give way; our heart faints; we are as one dead. You have it in your power to say: Stretch forth your hand and work; stand upon your feet and walk; take courage, go forward, enter in and possess the land. You can say this, if you will, and your command will be obeyed if you second your words with your deeds by increasing our missionary fund each year. Instead of \$1,500 for the Missions of the diocese, the sum given last year, we need for necessary work at least double that amount.

"May we not add a word of admonition to those who have means, much or little, and are about to die? We are all about to die. Have you made your wills? To do this in health and strength is the duty of a Christian man or woman. When you make them, remember God and His Church. Sanctify the legacies which you bequeath to your children and friends *by devoting the first fruits to God*, to Him who gave you yourself and the power to get wealth, and all that you possess. In life you should pay God your first fruits, a tenth of all your increase. In death you should pay no less, a tenth of all you call yours. This, it seems to us, is His. It is the *least* that you should set aside for sacred and charitable bequests. Do this, and it will bring the divine blessing on you and what you leave behind you for others to share and enjoy when you are dead and gone. Were wills made in the fear of God, and with love for God, there would not be so much of wrangling and quarrelling over property, because the disposition of estates would be more wisely, fairly and generously made. What is better calculated to inspire the fear of God and the love of God than the distinct recognition of Him when we begin the solemn duty of making the final disposition of our worldly goods, as the *first*, **EMPHATICALLY THE FIRST**, to be remembered among our heirs, and as requiring or deserving at our hands, as a minimum, one-tenth of all that He has given us?"

COMMUNICATIONS.

FOND DU LAC.

It is well known to the readers of *THE SPIRIT OF MISSIONS* that the Oneida Indians of the Green Bay Reservation are in need of a new church. The building at present in use has been for a long time too small for

the congregation habitually attending divine worship. It is also fast becoming dilapidated, and is barely safe. About fourteen years ago the Oneidas felt the importance of providing for a more commodious and substantial structure. They began to

lay aside annually out of their scanty earnings one hundred and fifty or two hundred dollars. This spring they had at their credit in a savings bank in Green Bay the sum of three thousand dollars. A similar sum was understood to be on deposit in New York for the same building Fund. The tribe, therefore, by formal act, set aside, so far as they could, for the permanent use of the church, the property now occupied by the Mission; and the Bishop and Missionary in behalf of the Oneidas contracted for the building of a stone church according to plans drawn and given by the Rev. Charles Babcock, Professor of Architecture, Cornell University, N. Y., to cost when completed about seven thousand and five hundred dollars. The contract had hardly been signed when the Savings Bank at Green Bay failed and the sum of money believed to be on deposit in New York was discovered to be of doubtful availability. In fact the six thousand dollars with which the Oneidas had

hoped to begin their long deferred building, shrunk suddenly into less than two thousand dollars. But the Oneidas do not wish to give up the attempt to build, nor are the Bishop and Missionary disposed to abandon the effort unless the Church says that they *must*. Notwithstanding the necessary labors and hurry of agricultural work eighty men of the tribe are giving each Monday to quarrying and hauling stone to the proposed site. They will soon have enough and of the best for the work. They have every confidence that their white brethren in the faith will somehow carry them through the unexpected difficulty. Under these circumstances their Bishop feels that he has a right to ask in the name of the Divine MASTER, for help to build a Church for these, His faithful, loving, self-sacrificing children. Shall he ask in vain?

J. H. HOBART BROWN,
Bishop of Fond du Lac.

MISSIONARY INTELLIGENCE.

VIRGINIA.—The Rev. James S. Russell, Missionary in Lawrenceville, wishes to interest the readers of *THE SPIRIT OF MISSIONS* by calling their attention to a very encouraging work among the colored people of Brunswick County, Virginia: "The Bishop of the Diocese confirmed a class of twenty-five persons at one of my stations on the 31st of May. This congregation should have a church before winter; for this object they have in hand, together with available subscriptions, about seventy-five dollars; they have the land upon which to build, but before the work is begun they must have two hundred and twenty-five dollars more. On Whitsunday, in the village of Lawrenceville, the Bishop confirmed twenty-nine persons. The colored people dearly love the Episcopal Church. At this point a rectory is sadly needed, and a neat one may be erected for six hundred dollars." The above appeal has the cordial approval and recommendation of the Bishop.

Mr. Russell writes further: "We were blessed, Saturday and Sunday, by a visit from the Bishop of the Diocese. The Bishop spoke in high terms of praise respecting the congregations, confirmation classes and the day-school which he had the pleasure of visiting yesterday morning. He preached

two able sermons which were most highly appreciated by both of my congregations. He expects to visit my Mecklenburg work some time in August. I wish to say a few words upon a very serious matter. I mean the wretched condition in which many of the colored people are living. I hear of more stealing in this community than ever before; this, I am informed, is mainly due to the fact that the corn crops were very scant last year, together with the scarcity of money. Numbers of cribs and meat-houses have been broken open since I wrote you last. I pity the poor condition of the people in portions of this county. Where parties have corn to sell they grievously oppress the poor by charging five dollars and fifty cents to six dollars and twenty-five cents per barrel for corn which can be bought in Petersburg for three dollars and fifty cents. I am sorry to state further that at an early hour this morning the central portion of Lawrenceville was burned to the ground; twelve buildings, including five stores and the largest hotel in the place. Among the unfortunate parties who lost even their wearing apparel were some members of my congregation, one of whom was a lady who was confirmed on Sunday. It is too sad to think of! My heart is willing

but my purse is lacking. In visiting parties previous to the Confirmation I witnessed a great deal of poverty. One old man told me that he had only one peck of meal, and when that was gone he knew not where to get any more. He is a farmer, and usually gets his provisions on the face of his crop, but this time his merchant refused him on the ground that the banks are suspending payments and the cash would necessarily have to accompany the order. I let him have some flour which will last only a few days. I do wish something could be done for these and hundreds of other cases of the same nature. You must remember that many of these sufferers are hard-working men who on many occasions get little or nothing for their labor."

In a recently published Leaflet on the Colored Work, the Rev. Mr. Cooke, of Petersburg, says, "The Rev. Robert Gibson commenced the first colored Sunday-school in Virginia, in Grace Church, Petersburg." Mr. Cooke desires to correct that statement by inserting "after the war" after the first clause.

Mrs. H. W. Burgwin writes from Aspenwall: "The Sunday-school has been kept up without interruption, and with increasing interest, and is very flourishing. I trust much good may be done among the ignorant people around me. Not very long after I sent in my last report I was compelled to give up the house I had been using for several years to carry on my day-school; it did not belong to me, and I was only allowed to use it as a special favor. The Sunday-school I have always taught in my own grounds, but it would have been most inconvenient and disagreeable to have a troop of seventy children *every day*, so I hoped that my own new school-house, which was being built, would have been ready for me long ago, but bad weather and dilatory carpenters conspired to keep me out of it until a short time since. Just as soon as the last nail was driven I resumed my labors, gathered the scholars around me and the work is going on now very well. In the meantime I have not been idle, for there has been so much sickness among these colored people it has kept me pretty busy visiting them and trying to make them more comfortable. The Industrial School has been kept up regularly, and other meetings

for these people, so that I really think more has been accomplished than if I had confined myself to teaching the day-school. The school will continue until the weather gets so warm that neither teacher nor scholars can stand it. . . . I hope that next September you may be able to give me an assistant."

A work among the colored people has recently been undertaken by the ladies of the church in Charlottesville which promises excellent results. One of the ladies thus writes of it and earnestly appeals for help, which we should be only too glad to be able to render: "It is the first time that a whole church has come forward to offer their services in the colored mission field. Think how soon the work of the evangelization of this depraved race will be accomplished if every Episcopal church in the South should take up this work and follow our example. We propose to do the work thoroughly. We now have seventy scholars in our Industrial School which is partly supported by the Church, and could have three times that number if we had only the means of buying the materials for garments. We teach them a Bible lesson for one hour and employ the rest of the morning in teaching them how to sew. We are anxious to build our little chapel, with school-room attached, where we can have a colored deacon who will be able to give these children a plain English education and preach in the chapel on Sunday. No improper doctrines could be taught, for our excellent pastor would see to that, and the ladies of his church will give themselves up to the work of visiting the sick, teaching the mothers how to raise their children, etc. 'Oh that I had the tongue of men and of angels' to induce you to help us to start this good work."

FLORIDA.—The Rev. F. R. Holeman writes from Longwood: "There are many points of interest in the work here. The delightful and healthy climate, the beautiful rivers and lakes, the fragrant pine forests, the magnificent orange groves, fruits and flowers, the splendid opportunities for business men in every department, the social advantages and comforts are drawing large numbers of the best people from all parts of the country and even from the nations of

Europe. Beautiful homes, surrounded by orange groves, flowers and gardens, are springing up in every part of the country, and the promise is that our little Missions will not long be a burden to the Board.

"With the approval of the Bishop we are now making an effort, in Longwood, supported by many others throughout the diocese, to open to the Clergy of the Church the advantages of our wonderful climate and country, which are so much desired and enjoyed by others.

"An agency has been organized in the Mission, to enable clergymen, through offerings, collections or private contributions, to make for themselves and their families homes and support, which will be a provision for the time when they shall become old or disabled by disease. Each clergyman sending annual contributions amounting to \$50, continuing the same for a sufficient length of time, or as long as he is able to attend to parochial duty, will be entitled to one acre of ground for each \$50 faithfully sent from year to year, which will be leased to him for his life or for a stated number of years, or as long as necessary for the comfort of either himself or family. This land will be planted for him in orange trees and other fruit, and cultivated and cared for until he shall become disabled from sickness or old age, or as long as his annual contributions are faithfully sent. Besides this a general home or hotel will be erected which will be open to the travelling public and the revenue from it used for the benefit of disabled clergymen who are not otherwise provided for, and those groves which shall revert to the agency shall be used for the same purpose. Thus a home and a grove sufficiently large to support a family may be obtained by every clergyman in active duty, and he will have the pleasure of helping others who are not able thus to help themselves. This work has already excited much interest in a short time in Florida, and has attracted the attention of many in other parts of the Church, and we earnestly hope will soon prove a blessing to the faithful men who are suffering from the neglect of those for whom they have willingly given their lives.

"Besides the above we are making an effort to build a rectory, which we hope to begin next fall. The church is out of debt. In the past year we have contributed enough

from our small means to purchase a bell and organ and to paint the church, and are able now to give our attention to the rectory; but we do not expect to succeed in our object without work, self denial, patience, and long waiting."

FOND DU LAC.—Our Missionary at Ashland and Bayfield writes: "The work progresses but slowly, but still I venture to think it is progressing. The Church and her ways are becoming, at least, better understood, if not better appreciated. At any rate her fasts and festivals have been brought prominently before the people and emphasized, which had never been possible here before from want of a resident Missionary. The why and wherefore of many things have been inquired into and as well as possible explained; still there is no apparent indication of any movement towards the Church. Many extra Services were held at both stations during Lent, and were fairly well attended considering that it was the first time that the demand was made upon them, and the season as a whole was well observed. I think with patience and diligence a good work may be done here, especially at Ashland as the town promises to grow rapidly."

SPRINGFIELD.—The following Pastoral has been issued by Bishop Seymour to the Clergy and Laity of his Diocese: "The treasury of our General Mission Board is in sore need of a large sum of money to meet its engagements for the current year to the faithful Missionaries throughout the land. This deficiency of funds comes home to us as a diocese. We are liberally helped in our work from this source of supply. A number of our Missionaries are receiving aid from the General Board of Domestic Missions. I ask, therefore, in the name of CHRIST and His Church, your offerings for His Missionaries, without delay. The stipends will be due on the 1st of September next, and unless contributions in large amounts flow in before that date, the poor Missionaries will not be paid. Make your offerings, then, dear brethen, as speedily as practicable, and let them be as liberal as you can possibly render them. Invoking God's blessing upon you, I remain faithfully your Brother in CHRIST."

ARKANSAS.—In a letter from Fayetteville

the Rev. J. J. Vaulx writes: "I have much that is encouraging to write you from my field of labor. I will condense it in as few words as possible. On my visit to Eureka Springs, the fifth Sunday in Lent, we worshipped in *our own* house. Heretofore we have held Service first in one place and then in another, and I assure you great was our joy at having a place of our own. Externally the building does not look like a church (it was bought with the ground), but within it is arranged in churchly style. The first Lesson contained the words of encouragement from God, by Haggai, to Joshua, son of Josedek, and Zerubbabel, son of Shealtiel, in rebuilding the House of the LORD. We took it as a message to us. The 25th of May, St. Mark's day, the annual Council of the Diocese of Arkansas met in St. Paul's Church, Fayetteville. Sunday, the 27th, was the day set apart for the consecration of the church. The Bishop was preacher and celebrant. Although the Service was long none seemed tired, but all were well pleased. Monday morning the Rector of the parish was formally instituted."

NEW MEXICO.—The Rev. Ephraim Watt writes from Silver City: "I hope to have a

class for Confirmation before my next report is sent in. It is hard work to induce people to accept the Christian religion. I have never seen anything like the determined opposition to all forms of Christianity. I do not know of any one who is more favorably received than I am, and yet I find it hard work. I would grow disheartened only that I know it is not by might, nor by power, etc. The sympathy of the Bishop is also a great support to me."

CALIFORNIA.—From Tustin City the Rev. John A. Emery writes: "The Services during this last quarter have been better attended than ever before, and in Santa Anna we ought to secure land on which some day to build a church. The trouble is that our people are poor and land is high—we could not get a suitable lot for less than \$500. I am hoping next month to hold a Service at San Juan Capistano, which is twenty-two miles from here and where the only Services now held are at the old Roman Catholic Mission. It is new ground and I think the Church will be welcomed."

"During the coming summer we must expect a large falling off in the congregations, but I hope no real loss will follow."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 1st to August 1st, 1884.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxilliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

FOR DOMESTIC MISSIONS.

ALABAMA.			
Demopolis—Trinity Church	15 00	Vallejo—Ascension	5 00
ALBANY.		Yreka—St. Lawrence	4 00
Catskill—St. Luke's, Mite Chest 1,755	20 00		19 25
Hogansburgh—Mite Chest 35,818	6 85	CENTRAL NEW YORK.	
Ilion—St. Augustine's, through Wo. Aux.	80 00	Augusta—St. Andrew's S. S.	50
Lansingburgh—Trinity Church	64 08	Aurora—St. Paul's	2 91
Lebanon Springs—Church of Our Saviour	2 50	Binghamton—Miss Sarah Barnes	5 00
Morley—Trinity Chapel	7 00	"E.", additional	5 00
Plattsburgh—Trinity Church	7 36	Candor—Trinity Church	2 75
Richfield Springs—St. John's	4 50	Hamilton—St. Thomas'	2 25
Sandy Hill—Zion	9 51	Hoyt's Corner—Mission Church	1 75
Troy—"J. F.", for deficiency	5 00	Ithaca—St. John's	43 00
	156 80	Oriskany Falls—Mission S. S.	1 97
ARKANSAS.		Oswego—Christ Church, of which Branch Wo. Aux., \$2	5 75
Washington—Grace	5 00	Pulaski—St. James'	1 00
CALIFORNIA.		Skaneateles—St. James' S. S.	5 85
Fresno City—St. James' Mission	10 25	Syracuse—Grace	13 00
		Trumansburgh—Epiphany S. S.	3 66

Utica—Calvary, of which from S. S., \$20.55...	26 55
Grace, "A Member".....	15 00
	135 94

CENTRAL PENNSYLVANIA.

Carlisle—"B.".....	6 64
Harrisburg—St. Stephen's, "Mrs. B.".....	6 00
Honesdale—Grace.....	21 25
Pottsville—Trinity Church.....	115 00
	148 89

CHICAGO.

Chicago—Grace.....	75 67
Evanston—St. Mark's.....	10 00
Winfield—Mite Chest 65.....	47 00
	132 67

COLORADO.

Denver—Bishop Spalding.....	12 50
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CONNECTICUT.

Durham—Epiphany.....	13 00
East Haddam—St. Stephen's.....	28 00
Easton—Christ Church.....	5 00
Essex—St. John's.....	6 00
Fairfield—St. Paul's.....	31 47
Greenwich—Christ Church, Mite Chest.....	11 00
Hartford—Christ Church.....	75 00
Trinity College, for deficiency.....	5 00
Middletown—Church of the Holy Trinity, of which from "A Friend of Missions," \$100; Wo. Aux., \$3.....	174 00
Middle Haddam—Christ Church.....	17 77
Naugatuck—"J. E.".....	10 00
New Haven—Trinity Church, of which from Mite Chest, \$25; "A Member," "In Memoriam" half yearly payment of stipend, \$100.....	125 00
Newtown—Trinity Church.....	22 50
Norwalk—Mite Chest, St. Paul's.....	26 49
Norwich—Trinity Church, Mite Chest.....	26 00
Christ Church, Mite Chest.....	3 50
North Haven—St. John's, "Miss H. P.," "In Memoriam".....	100 00
Portland—Trinity Church.....	22 00
Saybrook—Grace.....	33 00
Stamford—St. John's.....	88 36
"C. B. B.".....	100 00
Tashua—Christ Church.....	2 00
Windsor Locks—"J. F. B.".....	5 00
Woodbury—St. Paul's, through Wo. Aux.....	7 00
	937 09

DELAWARE.

New Castle—Immanuel Church Mite Chest....	31 00
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EASTON.

Chestertown—Chester Parish, Emmanuel Church, Mite Chest, "C. R. W.".....	2 10
Worcester Parish—St. Paul's, Mite Chest 29,405.....	4 00
	6 10

GEORGIA.

Savannah—Christ Church, "A Member".....	100 00
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IDAHO.

Boise City—St. Michael's.....	26 00
Idaho City—St. Mark's Mission.....	12 50
Ketchum—St. Mark's.....	25 00
	63 50

INDIANA.

Evansville—Holy Innocents'.....	10 05
Terre Haute—St. Stephen's, Wo. Aux.....	40 00
St. Stephen's, Mite Chest.....	7 00
	57 05

KENTUCKY.

Louisville—St. Paul's.....	90 95
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LONG ISLAND.

Brooklyn (Heights)—Grace, Mite Chest.....	6 20
St. Ann's.....	520 00
St. Matthews, "A Member".....	5 00
(E. D.)—St. Mark's, "Mrs. M.".....	10 00
"E. R. C.".....	10 00
Hempstead—St. George's.....	45 39
Islip—Emmanuel Church.....	10 00
Newtown—St. James', Mite Chest, additional.....	5 50
	612 09

MARYLAND.

Baltimore—Grace, additional.....	70 50
St. Paul's, "L. C. A.," Mite Chest "In Memoriam".....	5 00
Mite Chest 3,127.....	4 00
Baltimore Co.—St. Michael's Parish, Mite Chest.....	9 25
(Towson town)—Trinity Church.....	46 13
Harford Co. (Emmorton)—St. Mary's.....	25 00
St. Mary's Co. (St. Mary's City)—"Our Tithe," "J. B." and "R. B. G.".....	10 00
	169 88

MASSACHUSETTS.

Boston—Church of the Messiah S. S.....	11 55
St. Paul's, "A Member," "C. G. P.," for deficiency.....	5 00
"Marion".....	100 00
"Mrs. H. C. M.".....	25 00
"M. E. B.," additional.....	5 00
"G. W.".....	25 00
"Friends".....	20 00
Brookline—Mite Chest 39,645.....	5 00
Family Mite Chest 1,591.....	7 15
Dorchester—St. Mary's, through Wo. Aux., Mite Chest 37,876.....	3 35
Greenfield—St. James'.....	41 82
New Bedford—Grace, for deficiency.....	134 00
Newton—Grace.....	19 56
"B. W. A.," "E. S.," for deficiency.....	5 00
	407 43

MINNESOTA.

Belle Creek—St. Paul's.....	1 75
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MISSISSIPPI.

Bovina—St. Albans' Parish, Mite Chest.....	2 70
Como—Holy Innocents, "Mrs. E. H.," for Domestic salary fund through Wo. Aux.....	5 00
	7 70

MISSOURI.

Independence—Trinity Church.....	2 50
Lee's Summit—St. Paul's.....	1 75
Pleasant Hill—Calvary.....	1 25
St. Louis—St. John's Parish, Mite Chest 278.....	6 01
	11 51

MONTANA.

Missoula—Church of the Holy Spirit.....	7 00
St. Helena—St. Peter's.....	45 00
	52 00

NEW JERSEY.

Kingstand—Mite Chest 10,142.....	3 24
Moorestown—Trinity Church.....	3 50
New Brunswick—St. John the Evangelist, of which from S. S., \$6.....	32 00
Princeton—Trinity Church.....	13 00
Trenton—Trinity Church.....	12 79
Miscellaneous.....	10 00
	74 53

NEW YORK.

Irrington—St. Barnabas'.....	50 00
"S. C. M.," for deficiency.....	5 00
Mamaroneck—St. Thomas'.....	31 00
Millbrook—Grace.....	1 52
Newburgh—St. George's.....	20 00
New York—Ascension, "Miss C.," for deficiency.....	10 00
Holy Communion, "H. E. N.," through Wo. Aux., for deficiency.....	25 00
Church of the Holy Trinity, additional.....	5 00
St. Mark's, of which from "Mrs. F. B. A.," through Wo. Aux., for deficiency, \$10; additional, \$100.....	110 00
(Riverdale)—Christ Church, for deficiency.....	50 00
Bishop Potter.....	100 00
"A Friend".....	1 00
(Manhattanville)—St. Mary's.....	25 00
St. Thomas', Mite Chest 30,164.....	6 50
Thomas Pinckney.....	10 00
"H. A. D.".....	3 00
General Theological Seminary, "Rev. Dr. S. B.".....	5 00
Peekskill—Mite Chest 22,409.....	2 50
Piermont—Christ Church.....	6 14
Poughkeepsie—Church of the Holy Comforter S. S.....	25 00

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.		NEW JERSEY.	
<i>Syracuse—St. James'.....</i>	2 00	<i>New Brunswick—St. John the Evangelist, of which from S. S., \$2.50.....</i>	16 00
CENTRAL PENNSYLVANIA.		NEW YORK.	
<i>Carbondale—Trinity Church, from Boys' Aid Society.....</i>	20 00	<i>New York (Manhattanville)—St. Mary's.....</i>	5 00
<i>Philipsburg—St. Paul's.....</i>	10 35	<i>Yonkers—St. John's.....</i>	10 00
	30 35		15 00
EASTON.		PENNSYLVANIA.	
<i>North Elk, Cecil Co. (Perryville)—St. Mark's Chapel.....</i>	2 00	<i>Philadelphia (Germantown)—Calvary.....</i>	10 00
LONG ISLAND.		VERMONT.	
<i>Glen Cove—St. Paul's, for deficiency.....</i>	15 00	<i>"A Friend".....</i>	5 00
MAINE.		WESTERN NEW YORK.	
<i>Brunswick—St. Paul's.....</i>	8 57	<i>Geneva—Trinity Church.....</i>	5 00
MARYLAND.		<i>Rochester—St. Luke's, of which from Woman's Missionary Association, \$81.40.....</i>	107 18
<i>Baltimore—Grace (additional).....</i>	10 00		112 18
<i>Anne Arundel Co. (St. Margaret's, Westminster)—St. Margaret's, for deficiency.....</i>	10 00	MISCELLANEOUS.	
	20 00	<i>Interest on Investments.....</i>	16 40
MASSACHUSETTS.		<i>Receipts for the month.....</i>	262 50
<i>Brookline—"R. W.".....</i>	10 00	<i>Amount previously acknowledged.....</i>	7,969 62
		<i>Total receipts since September 1st, 1883....</i>	<u>\$8,232 12</u>

DESIGNATED FOR WORK AMONG INDIANS.

CONNECTICUT.		NEW YORK.	
<i>Hartford—Christ Church S. S., through Wo. Aux., for Scholarship in St. John's School, Cheyenne River Agency, Dakota.....</i>	60 00	<i>New York—Christ Church S. S., for "Christ Church" Scholarship, St. Mary's School....</i>	60 00
<i>Grace Chapel S. S.....</i>	21 94	<i>"A Friend," per "Mrs. A. M. M.", for "Paul Mazakute" Scholarship, one-half yearly.....</i>	30 00
<i>Woodbury—St. Paul's, through Wo. Aux., "A Member," for Bishop Hare's work.....</i>	5 00	<i>Mrs. Minturn, for "Edith Minturn Sands" Scholarship, half yearly.....</i>	30 00
LONG ISLAND.		<i>Philpsetown—St. Philip's in the Highlands S. S., for "St. Philip's" Scholarship, St. Mary's School.....</i>	35 00
<i>Glen Cove—St. Paul's.....</i>	15 00	<i>Rye—"R. B. C.", Bishop Hare's Indian Mission.....</i>	5 00
MARYLAND.		PENNSYLVANIA.	
<i>Baltimore—Emmanuel Church, through Indian Aid Association, for salary of Woman Helper.....</i>	1 00	<i>Philadelphia—Church of the Holy Trinity, Young Men's Bible Class, for "Clayton" Scholarship, St. Paul's School.....</i>	60 00
<i>Grace, of which through Indian Aid Association, for salary of Woman Helper, \$18; (additional), \$15.....</i>	33 00	<i>(Bridesburg)—St. Stephen's.....</i>	4 00
<i>Church of the Holy Trinity, through Indian Aid Association, for salary of Woman Helper.....</i>	25	<i>(Germantown)—Calvary S. S., for "Calvary" Scholarship.....</i>	60 00
<i>Mrs. J. L. McLane, for "McLane" Scholarship.....</i>	60 00	<i>Radnor—St. David's.....</i>	15 00
<i>Frederick—All Saints', through Wo. Aux., five cent collection.....</i>	11 25	SOUTHERN OHIO.	
	105 50	<i>Zanesville—St. James', "Faith," "Harry" Scholarship.....</i>	139 00
MASSACHUSETTS.		VERMONT.	
<i>Boston—Mission Chapel of St. John the Evangelist.....</i>	16 32	<i>"A Friend".....</i>	5 00
<i>Newton Lower Falls—Mite Chest.....</i>	3 00	WEST VIRGINIA.	
	19 32	<i>Charlestown—Zion.....</i>	10 00
NEW JERSEY.		MISCELLANEOUS.	
<i>New Brunswick—St. John the Evangelist.....</i>	16 05	<i>Interest on Hospital Fund.....</i>	37 56
<i>A lady, for "W." Scholarship.....</i>	60 00	<i>Receipts for the month.....</i>	684 37
	76 05	<i>Amount previously acknowledged.....</i>	17,389 69
		<i>Total receipts since September 1st, 1883....</i>	<u>\$18,074 06</u>

SPECIAL CONTRIBUTIONS.

CENTRAL NEW YORK.		in rebuilding Christ Church, Martinsville, W. Va., \$1; for Memorial windows to Bishop Clarkson at Elk Point and Vermillion, Dak..	
<i>Cazenovia—St. Peter's, for Bishop Dunlop, \$20.02; Bishop Morris, \$20.02.....</i>	40 04		2 00
CENTRAL PENNSYLVANIA.		CONNECTICUT.	
<i>Lewiston—St. Mark's Guild of little girls, through Wo. Aux., for Mrs. Buford.....</i>	1 00	<i>Bridgeport—St. John's Guild, through Wo. Aux., for rebuilding Mrs. Ellis' School, under Bishop Harris.....</i>	25 00
<i>Harrisburg—St. Stephen's, Mrs. "B." to aid</i>			

<i>Hartford</i> —Christ Church S. S., through Wo. Aux., for Mrs. Caroline Bragg, Va., \$15; Rev. Mr. Snowden, Fla., \$15.....	30 00	<i>Orange</i> —St. Mark's S. S., for Bishop Morris, for alcove in Ascension School, Cove, Oregon.....	50 00
<i>Middletown</i> —Church of the Holy Trinity, for Alaska.....	5 00		100 00
Church of the Holy Trinity, "A friend of Missions," for Bishop Elliott, \$50; Bishop Dunlop, \$50.....	100 00	OHIO.	
<i>New London</i> —St. James', through Wo. Aux., for Bishop Morris.....	10 00	<i>Painesville</i> —Lake Erie Seminary, through Wo. Aux., for St. Mark's School, Salt Lake.....	11 00
St. James', St. Agnes' Guild, for Girls School, Washington Territory.....	25 00	OREGON.	
<i>Saybrook</i> —Grace, through Wo. Aux., for Rev. Mr. Evans' Mission, Bayou Sara, La.....	5 50	<i>McMinnville</i> —St. James', for Jewish Missions.....	1 00
<i>Tashua</i> —Christ Church, for Cuban work.....	1 55	PENNSYLVANIA.	
	202 05	"B. A." for Rev. B. B. Babbitt, \$100; Colored work Manchester, Va., \$25; Rev. W. Tearne, Iowa, for a horse, \$25; for Bishop Neely for salary of Missionary at large, \$50.....	200 00
FLORIDA.		RHODE ISLAND.	
<i>Eustis</i> —St. Thomas', through Wo. Aux., for Jewish Missions.....	1 40	<i>Newport</i> —Trinity Church, for Bishop Spalding's Hospital.....	50 00
LONG ISLAND.		SOUTHERN OHIO.	
<i>Astoria</i> —Church of the Redeemer, for Bishop Green.....	25 00	<i>Cincinnati (Walnut Hills)</i> —Advent, Our Girls through Wo. Aux., for Mrs. Buford's personal use.....	5 00
<i>Brooklyn</i> —"W. G. L.", for work in Cuba under Bishop Young.....	50 00	St. Paul's, for Miss King's work among colored people, Manchester, Va.....	20 00
MARYLAND.		<i>Chillicothe</i> —St. Paul's, through Wo. Aux., of which from girls, \$1 for Mrs. Buford's personal use.....	4 00
<i>Baltimore</i> —Through "Mrs. Jas. L. McL.", for Indian Church Building Fund.....	25 00	St. Paul's, through Wo. Aux., for Child's Hospital, Omaha, Nebraska.....	2 00
MASSACHUSETTS.		<i>Columbus</i> —Church of the Good Shepherd, through Wo. Aux., for Child's Hospital, Omaha.....	1 00
<i>Newton (Lower Falls)</i> —St. Mary's S. S., for Bishop Walker.....	10 00	St. Paul's, through Wo. Aux., for Child's Hospital, Omaha.....	5 00
MICHIGAN.		Trinity Church, through Wo. Aux., for Bishop Brewer, \$15; free bed St. Luke's Hospital, Denver, \$5; Child's Hospital, Omaha, \$5.....	25 00
<i>Brighton</i> —St. Paul's, for Jewish Missions.....	31	<i>Ironton</i> —Christ Church, through Wo. Aux., for free bed in St. Luke's Hospital, Denver.....	3 00
<i>Howell</i> —St. John's, for Jewish Missions.....	1 00	Through Wo. Aux., for Scholarship at Reno, Nevada, of which from Cincinnati (Walnut Hills), Advent, \$10; "Our Girls," \$5, (\$15); Christ Church, \$2; Chillicothe, St. Paul's, \$2; Dayton, Christ Church, \$5.....	24 00
MINNESOTA.			89 00
<i>Richwood</i> —Holy Apostles, for Jewish Missions.....	1 40	VIRGINIA.	
<i>White Earth</i> —St. Columba, for Jewish Missions.....	1 00	<i>Fortress Monroe</i> —Centurion Church, for Aged, Infirm and Disabled Clergy.....	10 00
	2 40	WEST VIRGINIA.	
NEW YORK.		<i>Charlestown</i> —Zion, for American Church Building Fund.....	12 40
<i>Barrytown</i> —St. John the Evangelist, through Wo. Aux., for Contingent Fund.....	8 31	<i>Martinsburg</i> —Trinity Church, for Alaska.....	1 00
<i>City Island</i> —Grace S. S., for Rev. J. J. Ennegabowh.....	10 05		13 40
<i>New York</i> —Through Niobrara League, Mrs. J. S. Palmer, to help make good the loss by fire at Santee, St. Mary's School.....	25 00	MISCELLANEOUS.	
<i>Eye</i> —"R. B. C.", for Bishop Whipple at his discretion.....	5 00	Interest on Investments, for Oregon.....	7 88
<i>Westchester</i> —St. Peter's, Mrs. Johnson, for Scholarship in Ascension School, Cove, Og'n.....	50 00	Receipts for the month.....	940 84
	98 36	Amount previously acknowledged.....	48,151 85
NORTHERN NEW JERSEY.		Total receipts since September 1st, 1883.....	\$49,092 69
<i>Bergen Point</i> —Trinity Church, "A Member," through Wo. Aux., for Scholarship, Salt Lake, Utah.....	10 00		
<i>Newark</i> —Trinity Church S. S., for Scholarship St. Mark's School, Salt Lake.....	40 00		

Total receipts for the month in all departments (exclusive of specials), \$9,111.82.

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$21,160.55.....	\$121,640 84
Designated for Work among Colored People.....	8,232 12
Designated for Work among Indians.....	18,074 06
Special Contributions.....	49,092 69
	<u>\$197,039 71</u>

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Domestic Missions, including Work among the Indians and Work among the Colored People of the South, for the fiscal year closing with August 31st, 1884.....	\$200,330 90
Receipts for eleven months, exclusive of Specials.....	147,947 02
Balance required from August 1st, 1884, to September 1st, 1884.....	<u>\$52,383 88</u>

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.,
" Charles H. Hall, D.D.

Mr. F. S. Winston,
" Lemuel Coffin,
" James M. Brown,
" Cornelius Vanderbilt,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngham,
" Julien T. Davies,
" John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary.*
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer.*
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

SEPTEMBER, 1884.

THE NESTORIAN TABLET.

THIS name is given to a marble monument discovered at Si-ngan Fu, China, in the seventeenth century. It contains the oldest Christian inscription yet found in eastern Asia, and is the only known vestige in China itself of a once prosperous Mission. The tablet was erected in A.D. 781, and records the history of the "Illustrious Religion" since its introduction from Judea one hundred and forty-six years before. Other sources of information, outside the empire, make it altogether probable that the Gospel was preached to the Chinese much earlier than the latter date. The breviary used by the Malabar Christians of St. Thomas states that the Chinese were converted to the truth by St. Thomas himself, and Mosheim sums up the evidence of tradition and of early ecclesiastical writers in the remark, "We may believe that at an early period the Christian religion extended to the Chinese, Seres and Tartars. There are various arguments collected from learned men to show that the Christian faith was carried to China, if not by the Apostle St. Thomas, by the first teachers of Christianity." Even the Nestorians, whose labors only are recorded on this tablet, must have been residents in some portion of China at a much earlier date than that named upon the tablet, for the eggs of the silkworm were brought from China to Constantinople in A.D. 551 by Nestorian monks. No records of their work have, however, been found, and for a long time previous to the discovery of this tablet it had been seriously doubted by Europeans whether Christianity had ever been carried to the Chinese before the Mission sent out by Pope Nicholas IV. in 1288. Such doubts were, however, entirely dispelled by the bringing to light, in the year 1625, of this most important monument.

It was found in a western suburb of the city of Si-ngan, in the province of Shensi, standing in a dilapidated enclosure of brick amid heaps of stone and rubbish. These having been partially cleared away, a slab of coarse marble was disclosed bearing an inscription, six feet two inches in length and two feet

力士送 五聖寫真寺內安寧宮續百
 一七人興大德信和於興慶宮修功德於
 各聖無不作所作可述 肅宗文明皇
 辰錫天香以告成功頌御饌以光景衆且
 碑祝無愧心至於方大而虛專靜而恕廣
 情發自誠者我景力能事之功也大施
 代其悔十金始効節於丹庭乃榮名於王
 日能散祿賜不積於家獻臨恩之頗黎布
 綈者來而飾之寒者來而衣之病者療而
 化起地之天爪身出代救度無邊日昇暗
 康 高宗纂祖更集精宇和宮敞日遍
 緒咸熙永頤其慶 肅宗來復天威引
 刃仁以作施明各來威月窟果革 建
 未能作方臣能述建豐碑方頌元吉

僧靈寶
 建豐碑
 頌元吉
 肅宗來復
 天威引
 刃仁以作
 施明各來
 威月窟果
 革建

Section of inscription upon the Nestorian Tablet at Si-ngan Fu, China. Reproduced from a rubbing from the original stone.

eleven inches in width, in Chinese and Syriac characters. It was, and continues to be, in a state of almost perfect preservation. Running down the right and left sides respectively are two lines of Syriac which have been translated by Kircher as follows:

"Adam, Deacon, Vicar-episcopal and Pope of China.

"In the time of the Father of Fathers, the Lord John Joshua, the Universal Patriarch."

On the left side are also given, in Syriac, the names of sixty-seven, and, in Chinese, those of sixty-one priests. At the bottom of the tablet is the following inscription in Syriac :

"In the year of the Greeks one thousand and ninety-two, the Lord Jazedbuzad, Priest and Vicar-episcopal of Cumdan, the royal city, son of the enlightened Mailas, Priest of Balach, a city of Turkestan, set up this tablet, whereon is inscribed the Dispensation of our Redeemer, and the preaching of the Apostolic Missionaries to the King of China."



HEAD OF NESTORIAN TABLET.

Cut furnished by Charles Scribner's Sons. From "The Middle Kingdom," by Prof. S. Wells Williams, LL.D., President of the American Bible Society, etc., etc.

The body of the inscription, which is in Chinese, begins with the statement that the tablet is to eulogize the diffusion of the Illustrious Religion in China. It consists of two parts—a preface, composed by King-Tsing, a Priest of the Syrian Church, and an ode written by Lu Siu-yen, Secretary to Council, formerly Military Superintendent for Taichau. Both parts are expressed in the florid language common to most Oriental writings, but contain a fairly clear statement of most of the leading doctrines of our religion, as well as a history of its introduction into China.

We quote entire the opening sentences of the preface (the more important part), as translated by Dr. Bridgman :

"Now verily, the unchangeably true and recondite, the eternal cause of causes, the

far-seeing and purely spiritual, the never-ending and incomprehensible Being, who grasping the poles created the universe, and being more excellent than the holy ones, is the supremely honorable. This is our mysterious Trinity, the true eternal Lord Jehovah! He, determining, in the form of the cross, to establish the four quarters of the earth, moved the primeval Spirit, and produced all things visible and invisible. The dark expanse was changed, and heaven and earth were unfolded. The sun and moon revolved, and day and night began.

"As an architect, having finished the universe, He created the first man; endowed him with goodness and benignity; and commanded him to rule the world. His original nature was entirely pure and unsullied; and his simple and uncorrupted heart was wholly free from inordinate desires. But at length Satan, by exercising dissimulation, and by throwing a gilded covering over that pure and uncorrupted nature, took away equity and greatness from the centre of good, and insinuated evil and darkness in their stead.

"Hence arose a multiplicity of sects, following each other in close succession, striving to weave their legal nets: some substituted the creature for the Creator; some considered being as nothing, sinking all things in oblivion; and some, in order to gain felicity, made prayers and offered sacrifices. Others deceived mankind with a show of goodness. With wisdom and solicitude they labored hard; and their anxieties and cares were unceasing. They were bewildered and obtained nothing. Heated and scorched, they writhed in anguish. They accumulated darkness, and lost their way; and, being misguided, they were irrecoverably lost.

"Thereupon our Trinity set apart the illustrious and adorable Messiah, who, laying aside His true dignity, came into the world as man. Angels proclaimed the joyful tidings. A virgin gave birth to the holy Child in Judea. A bright star proclaimed the happy event. Persians, seeing its brightness, came with presents. He fulfilled the ancient laws given by the twenty-four holy ones. He ruled families and nations with great virtue. He instituted the new doctrine of the Trinity, pure, spiritual and inexplicable. Like a potter He formed good usages by the true faith. He established the measure of the eight boundaries. He purged away the dross, and perfected the truth. He opened the gate of the three constant virtues, revealing life and destroying death. He suspended the bright sun, to break open the abodes of darkness, and thereby the wiles of the devil were frustrated. He put in motion the ship of mercy, to ascend to the mansions of light, and thereby succor was brought to confined spirits.

"His mighty work thus finished, at mid-day He ascended to His true estate. Twenty-seven books remained. He set forth original conversion, for the soul's deliverance; and He instituted the Baptism of water and of the Spirit, to wash away the vanity of life and to cleanse and purify [the heart]."

The tablet then enumerates some of the practices of Christian disciples, and in the following manner describes the bringing of the Gospel, called here the "Illustrious Instruction," into the imperial city:

"In the reign of the civil Emperor Taitsung, the illustrious and holy founder [of the Tang dynasty], there was in Judea a man of superior virtue, called Olopun, who, guided by the azure clouds, bearing the True Scriptures, and observing the laws of the winds, made his way through dangers and difficulties. In A.D. 635 he arrived at Changngan. The Emperor instructed his minister, Duke Tang Hienling, to take the imperial sceptre and go out to the western suburbs, receive the guest, and conduct him into the palace. The Scriptures were translated in the library of the palace. The Emperor, in his private apartments, made inquiry regarding the religion; and fully satisfied that it was correct and true, he gave special commands for its promulgation."

Here follows the imperial proclamation referred to, issued in the year 639 of our era.

The record further says that another Emperor, Kautsung,

"Honored and perpetuated the memory of his ancestors. He supported the truth they inculcated, and built churches in all the departments of the empire. He raised Olopun to the rank of high priest and national protector. The law spread in every direction. The wealth of the state was boundless. Churches filled all the cities, and all the families were rich, illustrious and happy."

In A.D. 713, persecutions arose from the Buddhists and others, but the Christians were soon triumphant. Says the tablet,

"The stone of doctrine that had been for a moment thrown off its balance, recovered itself."

Then follow accounts of the conquests of Christianity under successive Emperors, and an interesting description of one Kwoh Tsz'i, who is known from contemporaneous history as the most illustrious subject of the Tang dynasty:

"The secretary, Duke Kwoh Tsz'i, raised to royalty from the magistracy of Fan-yang, first held military command in the north. Suhtsung made him his attendant; and, though a chamberlain, always kept him in the military service. He was the tooth and nail of the palace, and the ears and eyes of the army. He distributed his emoluments, not laying them up at home. Western gems he offered to his majesty. He dispersed and dispensed with golden nets. Now he repaired the churches, and now he enlarged the schools of the law. He adorned all the sacred edifices, making them like the flying Hwui. Imitating the scholars of the illustrious religion, he distributed alms. Annually he held a general assembly of the young Clergy from all the churches, and for fifty days exercised them in pure and elevating Services. To the hungry who came to him he gave food; to those suffering from cold he gave clothes; he cured the sick and raised them up; and the dead he buried and laid down to rest."

The ode concluding the inscription is principally commemorative of the victories of the "Illustrious Religion," and of the virtues of Kwoh Tsz'i and other upholders of it.

The tablet was "erected in the second year of Kienchung of the Tang dynasty (A.D. 781), on the seventh day of the first month, being Sunday."

Such is the testimony of this silent witness to the faithful labors of the Nestorian branch of the Church in early days. But little has been ascertained regarding the causes of the decay and extinction of the Mission so auspiciously begun. It seems to have been at the height of its success at about the time of the erection of the tablet, and to have then begun to decline, as the result of persecution and corruption of doctrine. In some parts of the empire the Christians were still numerous in the time of Marco Polo, and the great Venetian wrote at length of the power and wisdom of one Prester John, a Christian prince. From the time of Genghis Khan, however, the Nestorians were cut off from help and intercourse with the Mother Church, and beyond the close of the Yuen dynasty (A.D. 1368) we entirely fail to trace them. Never did so extensive a movement so entirely disappear from history. Neither books, nor ruins of churches, nor any relic except this tablet remain to tell the story of that great Mission. As has been said by the late Dr. Williams, "The records of futurity alone will disclose to us the names and labors of the devoted disciples

and teachers of true Christianity in the Nestorian Church who lived and died for the Gospel among the Chinese."

But the Church cannot be discouraged. China has indeed been for ages the Sphinx of eastern Asia whose riddle no man has read. But the Sphinx faces the desert and symbolizes the past, while looking toward our sunset shores on the Pacific are eager faces of men and women lit with the glory of a great hope, and their greeting is, "Come over and help us." China is being won for CHRIST, and they, Americans, Europeans, Chinese and Tartars, are working side by side to re-rear the walls of the Temple of GOD upon the old Foundation, JESUS CHRIST. Again and again has it been destroyed, but it is rising even fairer and grander than before. As in our cathedrals are found choice woods and marbles from many forests and mines, so to its building are all the Churches contributing of their best elements. It is to be a temple not made with hands, yet we may all bring to it offerings of our best personal service, counsel, money, prayers. If GOD will, it shall again be destroyed. Babylon may sweep it with the flames of persecution, Antiochus pollute it, a Titus raze it to the ground; but it shall rise from its ashes and the headstone thereof shall be brought forth with shoutings, crying, "Grace, grace unto it!"

The work goes bravely on. Let us not fail in our share of it.

ALBERT CARRIER BUNN.

THE MISSIONARY BISHOPS-ELECT.

THE Rt. Rev. Dr. Lee, Presiding Bishop, has notified the Committee for Foreign Missions that he has received "the consent of a majority of the Bishops, as well as of the Standing Committees, to the consecration of the Rev. SAMUEL D. FERGUSON and the Rev. WILLIAM J. BOONE." He has further said that it seems absolutely necessary for the former to come to the United States for consecration. He is expected to arrive about the close of this month.

The Rev. Mr. Ferguson has written us that the particulars concerning him given in the June number are accurate, with the exception of the statement of his age. He was forty-two on the first day of January last.

The Presiding Bishop has sent to Bishop Williams, of Yedo, "a commission authorizing and empowering him to proceed with Mr. Boone's consecration in conjunction with two or more Bishops of our Church, or of a Church in communion with the same, to be used after he shall by previous correspondence have ascertained the willingness of the required number to co-operate with him."

Since these arrangements were made, by a singular coincidence, a request has been preferred by the Bishop-elect, in which the President of the Standing Committee had concurred, that he might be consecrated in Shanghai, the city of his birth and of his father's Episcopal work. Mr. Boone was baptized, confirmed and ordered Priest in China. In each of these Services a Chinese participated. He hopes to have the Rev. Mr. Wong, the first person baptized by his father, as one of his "attending Presbyters." The proposed place of consecration is the English Church of the Holy Trinity in Hong Kew (the "Foreign Concession" of Shanghai), which Bishop Moule, of Mid-China, has offered for the Service. This church itself is the outcome of the early efforts to secure from England a chaplain, made by the former Bishop Boone, who

was buried in its graveyard. Both the first Bishop and his son, the Bishop-elect, have served its congregation at times.

Besides these there are practical reasons for the step taken by the Presiding Bishop, which occurred simultaneously to him and the Foreign Committee, on the one hand, and to Mr. Boone, and those associated with him, on the other:

The Mission needs a resident head at the earliest possible moment, after some two years' interregnum.

It is expected that the effect of this consecration in the field will be followed by increased attention to and respect for the work on the part of the Chinese, and it is said in China that "the step will be an advance of marked significance in both England and America as well as in the field itself."

Mr. Boone shows that he can not well be spared at this time from St. John's College, or Mrs. Boone from St. Mary's Hall, when Mr. Thomson's services are so much needed in the superintendence of the evangelistic work at out-stations, and how much better, in all probability, they can be spared at the date of the next General Convention, when it will be of more advantage to the Mission that the Bishop should be in this country, and when, too, he and his family will have been absent for nearly the usual seven years' term.

The time spoken of for the consecration is Saint Simon and Saint Jude's day, October 28th; but nothing is arranged.

APPOINTMENT OF A MISSIONARY TEACHER.

At the meeting in June the Board of Managers, upon the recommendation of the Committee for Foreign Missions, approved Bishop Holly's appointment of Miss ALICE AURELIA BAKER as teacher at Port-au-Prince, and made an appropriation for her traveling expenses and salary, for which the Woman's Auxiliary undertook to collect the necessary funds. Miss Baker was born in Haiti. She was baptized and confirmed by Bishop Holly. She has now "creditably finished her education after six years of study" in this country, "during more than two of which she has been engaged as a pupil teacher."

RESIGNATION OF A MISSIONARY.

THE REV. GEORGE H. APPLETON has tendered his resignation to the Standing Committee of the Missionary Jurisdiction of Shanghai, and his renunciation of the Ministry. On Sunday June 8th he was received into the membership of another Christian body.

MOVEMENTS OF MISSIONARIES.

China.—Miss MARTHA BRUCE, whose departure from China was mentioned in the July number, reached London June 30th, and after a few days' rest, she took the Cunard steamer of July 16th from Liverpool for Boston, and arrived in that city on the 26th, but little improved in health.

Haiti.—Miss ALICE A. BAKER sailed for Port-au-Prince, by the steamer "Alvena," July 16th; and reached her destination on the 23d of that month.

DEATH OF MRS. HILL.

WE understand by a brief cable message that Mrs. FRANCES M. HILL, widow of the Rev. John H. Hill, D.D., died in Athens, on Tuesday, August 5th. We await the particulars.

AFRICA.

NEED OF ASSISTANCE FOR MRS. BRIERLEY.

THE latest advices from Cape Mount are to June 14th; at that date Mrs. Brierley had been quite ill and was still very weak. The propriety of a sea trip, so soon as she should be able to endure it, had been suggested to her, even if it were only to the island of Madeira. Arrangements would be made by Mr. Gibson, the superintendent of the station, to carry on the school meanwhile. It is of the first importance, as will be seen by her own letter on another page, that a capable assistant should be sent out to her without delay. Efforts have been made to find such an one, but so far without success. The following letter to the Secretary for Foreign Missions is from Miss Cornelia Jay, President of the (New York) Woman's Committee on Work for Foreign Missionaries. It is upon this subject and speaks for itself:

Of late a strong appeal, as you are aware, has come from Mrs. Brierley, of Cape Mount, Africa, for an assistant in her work in the school. In reference to this I would refer you to the resolution presented to the Foreign Committee the past winter by the New York "Committee on Work for Foreign Missionaries," viz., that they were ready to raise \$800 for outfit, passage money, and salary of a teacher as assistant to Mrs. Brierley. (Of this amount \$600 are now in hand, and in answer to Mrs. Brierley's appeal, and acting for the Committee, I am extremely anxious that this sum should be at once used in sending out the needed reinforcement. According to your request I name the qualifications which seem to me needful for such a person. She must have an earnest and consecrated spirit, a cheerful temperament, a sound constitution, and a character able to bear responsibility; joined with this a good common school education, with some experience in teaching and some knowledge of music. The need is urgent. Can you not find some one to fill out this description and *willing to go?*

We hope some Christian woman will, by the offer of herself to the work specified, soon enable us to answer Miss Jay's question.

At the meeting of the Foreign Committee referred to by Miss Jay, she was, by resolution, informed that they accepted with thanks the offer made through her and agreed to make the appointment contemplated in due time.

HISTORY OF THE AFRICAN MISSION.

We clip the following notice of the "His-

torical Sketch of the African Mission," recently issued by the Committee for Foreign Missions, from the August number of *The Parish Visitor*. As we said two months ago, single copies of the pamphlet will be mailed on application, without charge, to individuals, societies, etc., etc.

We are glad to announce that a historical sketch of the African Mission has recently been published, and is now ready for circulation. We have read it carefully through, and are greatly impressed by the clear statement of dates and facts which it presents. In a brief period, say of a couple of hours, any reader may become acquainted with the origin of the Mission in 1822, its locality in Liberia extending six hundred miles along the western coast of Africa, just north of the equator; the names of all the Missionaries, male and female, native and foreign, and the progress of the work down to the present time. While in many respects the history is strongly marked by a succession of lights and shadows, it cannot fail to touch and stir many hearts, and awaken throughout the Church a deeper and wider spread interest than ever before has been felt in this important work. There may be much to try the faith and test the patience of God's people; there will be more to encourage their hearts and quicken their zeal. At first sight it may appear to be a record of deaths and disappointments, but this is a most superficial view. There have been many "triumphs of the Cross to record," and most substantial results have followed. The work to-day is most promising.

NOTES OF THE MISSION.

The Rev. G. W. GIBSON, Superintendent, writes from Cape Mount Station:

Your letter requesting photographs of the buildings at this station, etc., is at hand, and will receive attention as soon as we can get an artist to call here, there being none in this settlement [Robertsport]. I am glad that you propose to give the friends of this institution a picture of the station. I am sure they will be pleased with it. If no photographer visits us soon, I will try to have a sketch of it taken to send you.

The school has been arranged into three departments, viz., the Primary, Preparatory, and Collegiate; and with the energetic co-operation of the newly appointed teacher, Mr. Ware, promises success.

Mrs. Brierley and her assistant, Miss Ware, teach the girls, and the Primary Department, composed of little boys. Mr. Herring, with assistance, has the Preparatory Department, while the four higher or college classes are

taught by the Rev. H. C. Merriam N'yema, Mr. Ware, and the superintendent.

The following extracts from a recent letter from Mrs. BRIERLEY will prove interesting, I am sure, particularly to those whose interest is already enlisted in securing for her a permanent assistant:

I trust we shall be in our new school-room by Christmas. The carpenter has now commenced working upon the roof of this house. Everything moves so slowly and takes so long in Africa, that it is difficult for friends at a distance to realize our many inconveniences and our great need for patience to have her perfect work in us.

In March I was laid aside for a few days, and as there was a Liberian young woman who accompanied Mr. and Mrs. Gibson to Cape Mount as a companion for their eldest daughter, I asked for her help in the school, there being sixty-two children, and no reliable person during my absence. Mr. Gibson kindly acceded to my request to let me have Miss Ware. She has assisted me three hours daily since then; but as she does not like teaching nor attending to the little ones out of school hours, the arrangement is temporary. It is so necessary I should have a duly qualified co-helper that I rejoice to see in *THE SPIRIT OF MISSIONS* that some lovers of Africa have already commenced to subscribe for an assistant teacher, for this portion of the Master's vineyard. "To God be all the praise." He will bless and reward you all sevenfold for your kind consideration. Many of these little ones are very bright intellectually, consequently they need extra care. . . . If the Committee should generously send a lady helper, music, both vocal and instrumental, as well

as a knowledge of fancy work, are great desiderata. Our girls are improving so nicely that I think they deserve every advantage, that they may thus be able to raise the tone of social life. With regard to having local aid, I have laid the matter before the Rev. Messrs. Gibson and N'yema. We agreed that as Mr. N'yema knew a young man by the name of Joseph Elliott (no relation to the one whose early removal we all lament, but a Grebo youth, who formerly lived with Mr. N'yema, who is now a student under the care of the Rev. M. P. Valentine Keda,) who would render the assistance which I so much need among the little boys out of school hours, and also assist in teaching, it would be well to write and ask him to come. Should Mr. Valentine be willing, I take the responsibility of asking you for his support when here, and travelling expenses, believing that you at home who take such an interest in and plead so earnestly for the success of our work, will not let me suffer a pecuniary loss. It may be asked, Why not make use of one of our own elder boys? I must confess it seems a nice opening, but the reliable boys are most anxious about their own studies, and they have not yet realized, "There is that scattereth and yet increaseth." The one whom I have had the last few weeks, Lewis Penick, is about leaving for America. . . . I have nineteen girls who are with me constantly, as the boys are, excepting the two hours and a half when they are engaged in manual labor. Were it not for the kind aid I receive in ready-made clothing from generous donors in America, I know not how I should manage. You will doubtless see Lewis Penick on his way to Bishop Penick.

CHINA.

LAYING OF THE CORNER-STONE OF ST. JOHN'S MEMORIAL CHURCH. FROM THE REV.

W. J. BOONE, BISHOP-ELECT.

ST. JOHN'S COLLEGE, June 16th.

THE many readers of *THE SPIRIT OF MISSIONS* who look at the Scholarship List in the May number, will be pleasantly surprised to see how often the honored name of Clarkson stands there for endowments and pledges for so enduring and self-perpetuating work as that of the training of young men, under God, for a life work in His Name. Now that the name is cut in stone and stands in the rapidly rising walls of our St. John's Memorial Church, it is fitting that there should be some record of the history of the building. The Church is the needed crown to the clus-

ter of buildings known as St. John's, and had been much prayed for, when God moved Miss Lavinia Clarkson, now in the rest of Paradise, to give, in 1881, \$6,000, United States gold, for St. John's Church. The Bishop, to whom the gift was especially made, was at Wuchang, and so the money was lodged in bank. His illness delayed the building, and when he left hope was strong that in a year he might return. Last autumn word was sent that we might proceed to build, and May 1st saw the work begun. The plan is for a cruciform church to seat easily two hundred and fifty people, and to hold perhaps four hundred on great occasions. The plans were most carefully prepared, even to the details of Chinese feet and

inches, and generously given by W. P. Wentworth, Esq., architect, of Boston, to myself in 1879, and they have won the commendation of a pupil of Sir Gilbert Scott, who superintends the erection, as admirable in the combination of simplicity and beauty, and hence well adapted for the intended use in China. The materials are gray bricks faced with red for the exterior, which will give a quiet, restful terminus to our vista of lawn, while red brick faced with gray within will have a lighter effect. Hard wood and stone is used in all exposed portions and main timbers, while Oregon pine is the ordinary material elsewhere, and the roof is to be of iron tiles, the patent of the American Roofing Company. A stained glass chancel window, and it is understood other memorial gifts, are to be sent by those who now represent our late generous benefactors.

The corner-stone was duly laid on Whitsun-Tuesday [June 3rd]. We had our bi-monthly convocation of Clergy and catechists, and the annual *fête* day for our country Christian women, set for this same day, to do due honor to so festive an occasion. Somewhat unexpectedly, the dispensary patients of the forenoon came back later, three or fourfold in number, so that several hundred heathen spectators were added to our gathering. At 3 P.M. the women were first ushered through the gate of the open-work bamboo fence (thrown around the works during building operations) and placed within the lines of the foundation, then level with the grounds. Our graduate candidates for Holy Orders acted as ushers and very fair order was preserved throughout, considering the untrained crowd. Our Christian men in lesser numbers, as no general invitation had been given them, formed an outer fringe, and the dense crowd of outsiders clustered like bees about the fence, seeing and hearing fairly well. The twelve clergymen robed in the Bishop's house, beyond which to the west the church stands, and proceeded duly to the north-east corner to lay the stone. The Service used was that printed in the "Vade Mecum," and well known, though its Chinese version, prepared by the Rev. Y. K. Yen, would not be recognized over the water, I fear. The Rev. Mr. Woo began the Service, the Rev. Mr. Wong took the Lesson and the Rev. Mr. Thomson said the collects. Mr. Yen made the address which

was chiefly historical, and I read the list of contents. The covering stone was then laid with cement and tapped by the three senior Priests, Mr. Thomson, Mr. Wong and myself in the Triune Name. A hymn and the responses were heartily taken up and with good effect by the aid of our seven Deacons present and the catechists and candidates who stood closest to the officiating Clergy. The Rev. Messrs. Chun, Z. S. Yen, Sowerby, Wu, Hwa, Sih and Chu were in the surpliced line. After Service came the hearty *tea à la chinois* served to the Chinese guests by the ladies of the Mission and the older girls of St. Mary's Hall, and we are told that our *fête* was much better than that of last year held on Ascension Day. Later the few foreign friends had a quiet impromptu tea with us, and so ended a stirring but happy and memorable day.

The builders have had uninterruptedly fine weather and have now reached the window sills three and one-half feet above the floor level, which itself is some five feet above that of the lawn on which the church stands. We expect to terrace up some two feet and a half and run a foot-path round the church, from the outer edge of which path the grass will slope to the general level. When completed, as we hope it will be by about October 1st, we shall send a photograph, as *THE SPIRIT OF MISSIONS* is now so much brighter for the pictures it gives its readers.

A stone above ground over the corner-stone bears this memorial inscription both in English and Chinese:

To the Glory of God

And in pious remembrance of Miss Lavinia and Mrs. Elizabeth Clarkson, this

Church of St. John is built.

A.D. 1884.

Our prayer was for this stone, laid in the name of God and in faith, "that what we now begin, may in Him be brought to a happy end."

I append a list of the contents of the stone:

1. Bible. Classic form.
2. Prayer Book. Easy classic, prepared by Bishop Schereschewsky, 1881.
3. *THE SPIRIT OF MISSIONS*, March, 1884, containing sketch of work by Bishop Clarkson and his Cathedral, and Mr. Wong's picture and his sixtieth birthday address.
4. Account of the laying of College corner-stone, 1879.
5. Memorial sketch of Bishop Boone, *The Seminary*, 1879.

6. Missions in China. Rev. W. J. Boone. } *Church Review* arti-
 Education in China. Rev. D. M. Bates. } cles. 1879
 Medical Missions in China. Rev. A. }
 C. Bunn, M.D. } and 1883.
7. List of Protestant Missionaries in China, Japan and Siam, 1884.

8. Copy of day's issue of the *North China Daily News*, June 3d, 1884.
 9. Two letters of Mrs. Elizabeth Clarkson.
 10. Copy of historical address at laying of this stone.
 11. Coins, viz.: 1. A Mexican dollar. 2. An Indian rupee. 3. A Japanese twenty sen piece. 4. A Chinese cash.

JAPAN.

FROM LETTERS OF THE REV. T. S. TYNG.

OSAKA, May 27th.

THE "Church of the Holy Spirit" mentioned in THE SPIRIT OF MISSIONS was a mistake of mine for the "Church of the Holy Comforter," i. e., Mr. McKim's congregation in Awaji Machi in the city. I never hear the name except in Japanese. Hence my mistake. As you request, I will give you a statement of all the work here.

PRESENT WORK OF OSAKA STATION.

In connection with the work of the Osaka Station we have

St. Timothy's Chapel: This is properly the chapel of St. Timothy's School, in which its daily Prayers are held. It is also used as the place of worship of the oldest congregation here, who have named themselves St. Timothy's Church. The number of communicants here (excluding foreigners) is twenty-seven, with eighteen candidates for Baptism. This work is at present under the joint charge of Mr. Morris and myself, assisted by Mr. Nakashima, a catechist and candidate for Holy Orders, Mr. Morris taking now, however, the largest share of the preaching. Besides the usual catechetical and Bible-classes, there is here a working-class for women, under Mrs. Tyng's charge, at which the religious instruction is given by Mr. Nakashima.

Also, in connection with the above, is the *Jō-Am-Bashi Preaching Room*, where there is preaching to the heathen on Sunday and Thursday evenings, the last carried on by the lay communicants of St. Timothy's in turn.

The work in Wakayama: This consists of semi-monthly lectures on Christian evidences, by myself, at the meeting-place of the "Mei Dō Kuwan" Society, at whose invitation they are delivered, with a Bible lecture every Friday, and preaching every Saturday evening, carried on by Mr. Nakashima in the intervals between my visits to Wakayama. This work is but just begun. There are two communicants, who have removed from Osaka, and are included in the number given above.

St. Timothy's School: A school for boys and young men, with a six years' course in English, chiefly (though not exclusively) intended as a preparation for theological study. There are now some fifty pupils, of whom five are supported on scholarships, the others paying a small tuition fee, and the rent of their books, and also, in the case of boarders, their board.

The Church of the Holy Comforter, in Awaji Machi in the city, under the charge of Mr. McKim, with thirteen communicants, worshipping in a rented Japanese house, and attended by the girls of St. Agnes' School. A working-class for women, with religious instruction by Mr. Tanaka and Miss Ukita, is held here weekly by Mrs. McKim.

Afternoon and Evening School for boys, at the same place as the above, also under Mr. McKim's charge.

Preaching place in Kooriyama, under charge of Mr. McKim, who visits it once a month, other Services being maintained there by Mr. Tanaka, catechist, who also assists Mr. McKim at the Church of the Holy Comforter.

St. Agnes' School [under the charge of Mrs. Laning], which Miss Falls has just come to. This has, I believe, thirty-three scholars, of whom twenty-seven are supported on scholarships.

St. Barnabas' Hospital, under the charge of Dr. Laning, with Miss Shaw as matron, having the oversight and training of nurses.

The above account, I believe, comprises all the work of our station here. Connected with the English church there are two congregations, with two country stations and a preaching place in the city, a theological school, and a small girls' school. Their work is carried on by three clergymen and three lady Missionaries, assisted by native helpers.

June 24th.

Mr. Morris baptized one adult last Sunday and I expect to baptize ten to-morrow; nine of them pupils of St. Timothy's. One more candidate from the school is in the hospital, so his Baptism will have to be deferred.

HAITI.

OUR brother, the Rev. P. E. Jones of Jérémie, has been subject to many tribulations during recent years. He was a clergyman of this Church, it will be remembered, before the erection of the Church in Haiti; having been sent to this country in 1866 for education in the Philadelphia Mission House, under Bishop Auer, and after a full course in the Divinity School of that city, was ordered Deacon June 20th, 1872, by the Rt. Rev. Dr. Stevens, Bishop of Pennsylvania.

In June, 1882, because of fire and pestilence, he was brought to great straits; his suffering and that of his family was made known, and members of the Church sent him substantial relief. Last year, because of war, famine and pestilence, he was driven from his station, where he has con-

tinuously labored, and after many trials only reached Port-au-Prince, by way of Kingston, Jamaica. Once more the Church came to his aid. The Foreign Committee advanced from its depleted treasury \$150 for his immediate assistance, which was largely repaid by special contributions. Now, for the third year in succession, he is reduced to destitution. Bishop HOLLY, writing under date of July 2d, says:

A destructive fire occurred in Jérémie on the night of June 16th, by which the Rev. Mr. Jones and family were burnt out of house and home. Up to the time of the present writing I have not received any direct advices from him.

We commend Mr. Jones to the prayers and sympathy of our readers.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B. -With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from July 1st, to August 1st, 1884.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.	
ALABAMA.	
<i>Eutaw</i> —Mrs. Lucy B. Wilson	5 00
ALBANY.	
<i>Albany</i> —St. Paul's, of which for "Emily L. Hewson" Scholarship, Hoffman Institute, \$75	115 79
<i>Ballston Spa</i> —Christ Church, for China	30 00
<i>Cherry Valley</i> —Grace	17 83
<i>Cooperstown</i> —"C. M. P.", for China	10 00
<i>Ilion</i> —St. Augustine's, through Wo. Aux.	20 00
<i>Sandy Hill</i> —Zion	9 50
<i>Troy</i> —Ascension, Mrs. F. P. Whitman	2 00
<i>Walton</i> —Christ Church	13 52
<i>Waterford</i> —Grace	10 00
	228 64
CALIFORNIA.	
<i>Santa Cruz</i> —Calvary	50 00
<i>Saucelito</i> —Christ Church	10 00
<i>Oakland</i> —St. Paul's, for Cuba	10 63
	70 63
CENTRAL NEW YORK.	
<i>Auburn</i> —St. Peter's	200 00
<i>Augusta</i> —St. Andrew's, of which S. S., 50cts.	2 55
<i>Aurora</i> —St. Paul's	2 82
<i>Binghamton</i> —"J."	5 00
<i>Candor</i> —St. Mark's	6 15
<i>Cleveland</i> —St. James'	2 00
<i>Holland Patent</i> —St. Paul's, Branch Wo. Aux.	69
<i>Lowville</i> —Trinity Church	2 40
<i>Oriskany Falls</i> —Church of the Good Shepherd of which S. S., \$1.98	2 75
<i>Oswego</i> —Christ Church, Branch Wo. Aux.	7 00
<i>Owego</i> —St. Paul's	3 60
<i>Pulaski</i> —St. James'	1 00
<i>Syracuse</i> —Grace	8 25
<i>St. James'</i>	1 00
<i>St. Paul's</i> , Branch Wo. Aux., for "Yan	
<i>Yung</i> —Scholarship, Bridgman Memorial School	40 00
<i>Rome</i> —Zion, of which for "Helping Hand" Scholarship, Emma Jones' School, \$40; Mrs. B. J. Beach, \$10	56 48
<i>Utica</i> —Calvary, of which S. S., \$20.55	21 55
<i>Grace</i> , "A Member"	10 00
<i>Westmoreland</i> —Gethsemane	2 45
	375 69
CENTRAL PENNSYLVANIA.	
<i>Honesdale</i> —Grace	21 25
<i>Lock Haven</i> —St. Paul's	33 00
<i>South Bethlehem</i> —Church of the Nativity, for Missionary Bishops' Fund	23 75
	78 00
CHICAGO.	
<i>La Grange</i> —Emmanuel Church, for Mexico, toward appropriation to January 1st, 1884, Mr. Levi Blakeslee, \$2; Mr. Geo. L. Blakeslee, \$1	3 00
CONNECTICUT.	
<i>Cheshire</i> —St. Peter's, "A Member"	5 00
<i>Clintonville</i> —"A Friend"	1 50
<i>Easton</i> —Christ Church	5 00
<i>Hartford</i> —Christ Church	75 00
<i>Grace Chapel</i> , for China	2 05
<i>Dr. G. Pierrepont Davis</i>	25 00
<i>Hazardville</i> —For Cuba	10 00
<i>Middletown</i> —Church of the Holy Trinity, through Wo. Aux.	3 00
<i>Naugatuck</i> —Mr. Joseph Evans	10 00
<i>Old Saybrook</i> —Grace	9 00
<i>South Glastonbury</i> —St. Luke's	10 00
<i>Stamford</i> —St. John's (additional), of which through Wo. Aux., for Emily Williams School, \$10	98 36
<i>Tashua</i> —Christ Church	1 00
<i>Waterbury</i> —St. John's, through Wo. Aux., for Emily Williams School	8 00

Trinity Church, through Wo. Aux., for
Emily Williams School 2 00
West Haven—Christ Church 12 00

DELAWARE.

Christiana Hundred—Christ Church, 5 cent
collection for Africa 36 00
Georgetown—St. Paul's 5 00
Wilmington—"A Friend" 50 00

FLORIDA.

Jacksonville—St. John's, for Cuba 40 00
Lake City—St. James' 1 00
Margaretta—Church of the Holy Cross 5 00

GEORGIA.

Hawkinsville—St. Luke's 4 00
Savannah—Christ Church, "A Member" 100 00

INDIANA.

Evansville—Holy Innocents' 15 75
Indianapolis—"A. G.", for Cuba 1 00

KANSAS.

Wetmore—Missionary Society, for "Thomas
Rolfe" Scholarship, St. Timothy's School,
Osaka 22 50

IOWA.

Marengo—St. James', "A Member" 5 00

KENTUCKY.

Covington—Miss Lizzie Wynne's Missionary
Box 6 00
Frankfort—Ascension 25 00
Louisville—Christ Church, "A Member," to
redeem "the widow's coppers" 5 00
"Mrs. J. N. N." 50 00

LONG ISLAND.

Brooklyn—"E. R. C." 10 00
Glen Cove—St. Paul's 10 87
Little Neck—Zion, of which for Jaffa, \$25 179 46
Rockaway—Trinity Church, of which S. S., for
China, \$3.88 59 47
Miscellaneous—"X., State of New York" 1,000 00

LOUISIANA.

Baton Rouge—St. James', for Cuba 20 00

MARYLAND.

Anne Arundel Co.—St. James' 20 35
St. Mark's Chapel 1 20
Baltimore—Grace, (additional) 100 00
St. Peter's Colored S. S., for "William T.
Henderson" Scholarship, High School, Ca-
valla 40 00
Baltimore Co.—Sherwood Parish 10 00
(Towson town)—Trinity Church 46 12
D. C. (Washington)—Incarnation 49 65
Frederick Co.—All Saints', through Wo. Aux.,
five cent collection 29 75
Harford Co. (Emmertown)—St. Mary's 25 00

MASSACHUSETTS.

Boston—"Friends" 20 00
Trinity Church, Mr. Robert Treat Paine,
Jr., for Rev. K. C. Wong's work over and
above appropriation 20 00
Mrs. W. A. Peabody 10 00
Missionary Box 13,510 7 00
"M. E. B." 5 00
Cambridge—St. James', through Wo. Aux.,
for Insurance dues Rev. Mr. Tyng, \$12.50;
"Apthorp" Scholarship, St. Agnes' School,
Osaka, \$10 22 50
Greenfield—St. James' 13 46
Haverhill—St. John the Evangelist, through
Wo. Aux., for Miss Bruce's salary 3 50
New Bedford—Grace 10 00
Newton (Lower Falls)—Mrs. S. C. Pollock 2 00
Pittsfield—St. Stephen's 7 14

MINNESOTA.

Belle Creek—St. Paul's 1 75

White Earth—St. Columba, Missionary Box,
for Japan 7 20

NEW HAMPSHIRE.

Manchester—Grace 10 00

NEW JERSEY.

Florence—St. Stephen's, "A Priest," for China 5 00
Gibbsborough—St. John's 6 00
Moorestown—Trinity Church 3 50
New Brunswick—Christ Church, of which for
Cuba, \$10 30 00
St. John the Evangelist, of which S. S., \$6 32 00
Perth Amboy—Rev. W. S. Boardman, for China 10 00
Princeton—Trinity Church 13 65
Trenton—Trinity Church 3 19

NEW YORK.

Barrytown—St. John the Evangelist, through
Wo. Aux., for education of Foreign Mission-
aries' children 8 31
City Island—Grace S. S., for Africa 10 06
New York—Calvary, Foreign Missionary Asso-
ciation 50 00
Holy Communion, "H. E. N." 25 00
Church of the Holy Trinity, Miss Eliza
Rowland, through Wo. Aux., for assistant
teacher for Africa 1 04
St. Mark's, through Wo. Aux., "Mrs. F.
B. A." 10 00
(Manhattanville)—St. Mary's 15 00
St. John's School, for "Bishop Auer Mem-
orial" Scholarship, Hoffman Institute 75 00
"Mrs. J. M.", for Cuba 50 00
"In Memoriam" 25 00
Through Mrs. M. E. Lindley, for support
of Mrs. Brierley 20 00
Mr. Thomas Pinckney 10 00
Rev. Samuel Buel, D.D. 5 00
Mrs. George Beckwith 5 00
Mr. W. C. Thompson 3 50
"H. A. D." 3 00
Portchester—St. Peter's 25 00
Rye—Christ Church, through Wo. Aux., for
assistant teacher for Africa 11 50
Saugerties—Trinity Church 37 72
Westchester—St. Peter's, through Wo. Aux.,
for "Fanny J. Fair" Scholarship, Orphan
Asylum 50 00
Yonkers—St. John's 1 00
Miscellaneous—The Rt. Rev. H. Potter, D.D.,
LL.D. 100 00

NORTHERN NEW JERSEY.

Hackensack—Christ Church, Missionary Box
17,490 5 11
Montclair—St. Luke's, Bible Class, for China 5 00
Orange—Grace, of which "A Member," \$10;
"Members," \$31; Mrs. F. C. Henderson, for
"Pinckney Henderson Adams Memorial"
Scholarship, St. Timothy's School, \$20 71 00
Mrs. John Burke, for Cuba 2 00
Mrs. James Watson, for Cuba 2 00
Mrs. Boylan, for Cuba 3 00
Tenafly—Atonement 10 00

OHIO.

Cleveland—St. Paul's, through Wo. Aux., for
Mexico, toward appropriation to January
1st, 1884 10 00
Fremont—St. Paul's, through Wo. Aux., for
"Julia Bedell" Scholarship, St. John's Col-
lege 5 00
Mt. Vernon—St. Paul's, through Wo. Aux.,
for Africa, \$10; S. S., \$30 40 00
Youngstown—St. John's 10 00

PENNSYLVANIA.

Media—Christ Church 15 61
Philadelphia—"B. A.", for Cuba, \$100; Haiti,
\$50 150 00
Mrs. Charles Willing 50 00
"A Friend," for Cuba, \$3; Mexico, to-
ward appropriation to January 1st, 1884, \$2 5 00
(West)—"H." 2 50
Upper Providence—St. Paul's Memorial 4 10

227 21

PITTSBURGH.		
<i>New Haven</i> —Mrs. Ada M. Phillips, through Wo. Aux.	10 00	
RHODE ISLAND.		
<i>Newport</i> —"L."	10 00	
Miss Neilson	5 00	
<i>Providence</i> —Grace, "A Member"	5 00	
St. John's, Mrs. E. A. Gammell	2,000 00	
	2,020 00	
SOUTH CAROLINA.		
<i>Cheraw</i> —St. David's S. S.	12 50	
<i>Upper St. John's</i> —Epiphany	14 35	
<i>Wellford Mission</i> —.....	5 00	
	31 85	
SOUTHERN OHIO.		
<i>Chillicothe</i> —*St. Paul's, through Wo. Aux.	1 00	
<i>Cincinnati</i> —*Christ Church, through Wo. Aux.	3 00	
<i>Columbus</i> —*Church of the Good Shepherd, through Wo. Aux.	1 00	
*St. Paul's, through Wo. Aux.	5 00	
Trinity Church, through Wo. Aux., for Chapel of the Redeemer, Shanghai, \$5; Wuchang Hospital, \$19.	24 00	
<i>Dayton</i> —*Christ Church, through Wo. Aux.	5 00	
<i>Portsmouth</i> —All Saints, through Wo. Aux., of which for Chapel of the Redeemer, Shanghai, \$5.	14 70	
	53 70	
TEXAS.		
<i>La Grange</i> —St. James'	5 00	
VERMONT.		
<i>Burlington</i> —St. Paul's, for Japan	38 76	
<i>Miscellaneous</i> —"A Friend"	10 00	
	48 76	
VIRGINIA.		
<i>Albemarle Co.</i> —St. Anne's Parish, Christ Church, of which Merrick children, \$1.75.	5 27	
Dr. J. L. Cabell	20 00	
<i>Alexandria Co.</i> —Christ Church, "Miss L."	10 00	
Clarens Missionary Society, for "Clarens" Scholarship, St. Margaret's School, Tokio.	20 00	
"A Friend"	72 00	
<i>Bedford Co.</i> —Liberty, "L."	15 00	
<i>Botetourt Co.</i> —Woodville Parish, Trinity Church, Roaring River Mission, \$1.50; Mount Joy Mission, for China, \$2; S. S., \$1.10	4 60	
<i>Culpeper Co.</i> —Slaughter Parish, Emmanuel Church, for support of Rev. H. D. Page.	12 50	
<i>Fairfax Co.</i> —Truro Parish, for support of Rev. H. D. Page	7 00	
<i>Fauquier Co.</i> —Whittle Parish, for support of Rev. H. D. Page	12 50	
<i>Henrico Co.</i> —Rev. Pike Powers	10 00	
Mrs. J. G. Beattie	1 00	
<i>Norfolk Co.</i> —Christ Church	7 50	
St. Paul's S. S., for "Okeson Memorial" Scholarship, St. Paul's School, Tokio.	30 00	
<i>Rockingham Co.</i> —Emmanuel Church, for Japan	15 00	
Mr. J. D. Letcher, of which for Mexico, toward appropriation to January 1st, 1884, \$5.	15 00	
	257 37	
WESTERN MICHIGAN.		
<i>Big Rapids</i> —St. Andrew's S. S., through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio.	1 41	
<i>Greenville</i> —St. Paul's, through Wo. Aux., for Miss Riddick's salary	5 25	
<i>Manistee</i> —St. Paul's, of which for Cuba, \$1.45	3 72	
	10 38	
WESTERN NEW YORK.		
<i>Angelica</i> —St. Paul's, Mrs. M. Scofield, for support of Rev. J. McKim	65 00	
<i>Cuba</i> —Mr. J. W. Greenwood, "Thank Offering"	10 00	
<i>Geneva</i> —Trinity Church, of which for Cuba, \$125; China, \$63; Mrs. Hooker's Orphanage, toward appropriation to January 1st, 1884, \$65.50.	475 25	
<i>Middleport</i> —Trinity Church	5 00	
<i>Miscellaneous</i> —"Anonymous"	100 00	
	655 25	
WEST VIRGINIA.		
<i>Charlestown</i> —Zion	41 28	
<i>Hedgesville</i> —Rev. J. Owen Dorsey	5 00	
<i>Martinsburg</i> —Trinity Church	37 77	
<i>Miscellaneous</i> —Rt. Rev. G. W. Peterkin, D.D.	10 00	
	94 05	
WISCONSIN.		
<i>Oconomowoc</i> —Zion	16 14	
<i>Racine</i> —J. J. Meacham, Jr., M.D.	27 00	
Rev. A. Piper	2 00	
	45 14	
OREGON.		
<i>Milwaukee</i> —Rev. J. Sellwood, for Africa.	1 00	
IDAHO.		
<i>Boise City</i> —St. Michael's	5 00	
NORTHERN TEXAS.		
<i>Comanche</i> —Mrs. W. L. Sartwell	5 00	
Mrs. S. J. W.	1 35	
"Mrs. M. B."	40	
	6 75	
FOREIGN CONTRIBUTIONS.		
<i>Liberia, Hoffman Station</i> —St. James' S. S., Lenten and Easter Offering	1 24	
<i>Canada, Toronto</i> —Domestic and Foreign Missionary Society of the Church of England, in Canada, for Mexico, toward appropriation to January 1st, 1884.	16 19	
	17 43	
LEGACIES.		
<i>Conn., Pine Meadow</i> —Estate of Mrs. C. M. Chapin.	50 00	
<i>W. N. Y., Genesee</i> —Estate of Allen Ayrault.	1,015 00	
	1,065 00	
MISCELLANEOUS.		
"In Memory of C. F. C."	400 00	
A Member of the Board of Managers	300 00	
Interest account, Missionary Bishops' Fund.	74 06	
"F."	5 00	
"Anonymous"	1 00	
Proportion of amount received for General Missions during July	537 72	
	1,817 78	
Receipts for the month	9,829 79	
Amount previously acknowledged	117,811 25	
Total receipts since September 1st, 1883.	\$127,641 04	

ANALYSIS OF RECEIPTS.

For "Specials" (of which, applying on Appropriation, \$17; from Legacies, \$6,200)	13,572 80
For work of the Committee for Foreign Missions (of which from Legacies, \$8,716.03)	114,068 24
Total	\$127,641 04

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st, 1884.	\$167,895 72
Receipts for eleven months, exclusive of "Specials" to be paid over and above Appropriation.	114,085 24
Still required during the remaining month of the fiscal year to enable the Foreign Committee to meet all the items scheduled in the above-mentioned appeal and close their books September 1st, next, on a cash basis.	\$53,750 48

*For Chapel of the Redeemer, Shanghai.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

SEPTEMBER, 1884.

THE first Monthly Meeting of the season, of Diocesan Officers with the Secretary of the Woman's Auxiliary, will be held on Thursday, September 18th, in Room 26, Bible House, New York.

A full attendance is earnestly desired.

JULIA C. EMERY, *Secretary.*

WEST VIRGINIA.

AN APPEAL FOR HELP.

April.

My work here is a much needed one; you have no conception of the great lack of Christian education in the Diocese. The parish school faithfully attended to is the one great requisite for building up the Church of God, upon a stable foundation.

By this means we *can* get the children, and through them reach the parents. My necessity is a pressing one—I labor in my school five hours a day, but I already see the results. Next session I hope to have a faithful man to share the burden. But unless I can get my school-house paid for, I greatly fear my enterprise will fall into other hands.

Will you not help me as best you can, and God will surely reward you!

July.

Can you not suggest some way, plan or source by which or through which I can get one hundred dollars, for my school this fall?

It makes my heart bleed to see the children of this place subjected to such influences as are thrown around them at the public school. Mothers have told my wife that they were

afraid to send their daughters into such a nest of vice, and I know that many of the children have been withdrawn from school.

I want to combine the Kindergarten System with my school, in order to get the smaller children; but these people have so low an appreciation of morality and moral culture that I have to make my tuition ridiculously low to those who pay, and free to very many. One hundred dollars appropriated here to pay a Churchwoman would, I think, pay a big interest. I taught all last year five hours a day, free—and will have to draw on my salary to pay my teachers.

Help me if you can.

The appeal made in April is warmly endorsed by the Bishop of West Virginia, who writes of the desired building:

Such a building, for school-room and chapel, is very much needed, and I most heartily commend this Clergyman and his work to your sympathy.

GEO. W. PETERKIN,
Bishop of West Virginia.

EAST CAROLINA.

LETTER FROM MRS. JACKSON, ST. BARNABAS' SCHOOL.

WILMINGTON, June 20th.

I KNOW that you will be glad to know that we have our pictures. To be sure our

walls are cracked and falling, but we have found a nice place for them. The children had been saving their pennies, but their little pile grew so slowly, they were getting discouraged, when a lady sent me some

money, saying I might use it as I pleased. Nothing could please teachers or scholars more than to have the pictures of those we love just where we can see them every day. There is nothing so cheering when teachers are depressed, scholars heated and tired, as a glance at the faces of our friends. We sometimes suspend work, and talk of all St. Barnabas' friends, especially Bishop Atkinson, our clergyman, Mr. Brady, and Dr. Twing, who

took such interest in the school. Once when our school was to be stopped, and the Church children were in great distress, Dr. Twing visited us, expressed his sympathy in our trouble, and promised to do what he could for us when he returned home. To make a long story short, he kept his promise; the school was reopened, and we are as truly grateful to-day as then. His memory is sacred to us.

VIRGINIA.

LETTER FROM MRS. BURGWIN.

ASPENWALL, June 11th.

THE Sunday-school has received a new impetus since we have so much room, and many accessions in the way of scholars, both old and young. There are six men who help me in the school, respectable, well-behaved. It would really interest you very much to come into my school-room on Sunday afternoons. We first have a short Service; the Confession, Creed, Psalter and Ante-Communion, one of the young men reading the Epistle and another the Gospel, and all being interspersed with chants. Then a large class is formed of those who read *well*, for reading the Scriptures which I explain to them. Then I teach a Bible-class of the most advanced scholars and teachers. When that is over the teachers go to their classes, having a paper containing the names of their scholars. All is gone through as orderly as in any whiteschool, and they seem so much in earnest. Persons very often come to visit the school, to see for themselves if negroes can be taught. They express themselves well satisfied after hearing them recite. Exactly how to reach this race is a problem which puzzles wiser heads than mine. Their code of morality and ideas of religion are so different from our own. I can but trust that the seed sown in so much weakness will bring forth fruit in due time, and that learning so much Bible truth must make an impression.

LETTER FROM MRS. BRENT.

GORDONSVILLE, June 18th.

Thank you for your kind letter. It would be easier to name the things we do *not* need, as that list would be shorter than the other. Try to think, please, how many old and sick

people need more than I can do for them. When death comes after long illness, sometimes there will not be one garment in their poor homes with which to clothe the dead. Then we know the full worth of gifts sent to my hands.

No words come to me strong enough to tell the importance of materials for the sewing-schools, where the foundation is laid for real Church work. My young friends would smile to see old Thomas, who has been a great worker in his day, bent nearly double, with one tooth left in his head, dressed in rags and patches, shuffling into sewing-school and taking his place among the children. He and his old wife, after doing all in their power to earn a living, are often in sore straits.

A dear little girl, who used to come over the mountains to my school, sometimes through snow and rain and bitter cold, after much suffering, died, and just before she breathed her last, said the prayers and Creed she had learned and had repeated often during her illness. When this child's sister was buried, I was asked to read the Burial Service. I was dismayed to find that my new Prayer Book was an imperfect copy, but repeated from memory what I could, and none present seemed to notice any omission. When I had finished, a colored preacher prayed that when I had done the work God had given me to do for his race, when over my body those words, "Earth to earth, ashes to ashes" should be said, I might see the King in His beauty and the land very far off.

I do beg you to thank those who have, by their loving, generous deeds, enabled me to carry on the LORD's work here. Sitting in the school-room, my thoughts wander far

away to the North, and I wish the friends there could see the children and old people clothed in their gifts; and I realize the brotherhood of man, that for them, lifted by God's Providence above want and ignor-

ance, and for these, by His Providence, needing all that we can do for minds, souls, bodies—for *all* CHRIST died.

I have now two Confirmation classes, sixty-two baptized children, thirty confirmed.

SOUTH DAKOTA.

LETTER FROM MRS. H. BURT.

CROW CREEK AGENCY, June 30th.

THERE is something which I would like to tell you about, that is our Woman's Societies. I am glad to be able to say we have two. The one at the "Lower Camp" was organized by David Tatiyopa's wife. They meet once a week, have prayers and singing and talk. Most of the work is done at home. They have made some calico and gingham garments, and sold them to the white people of the Agency. They have done a good deal of bead and porcupine work, and sold it at the neighboring town of Chamberlain and the Agency.

With the first proceeds they bought a carpet for the chancel of their church. The women selected and made it without assistance. They have since been working on to replenish their treasury. I do not know how they intend to use the rest of their money. All this has been done by the Indian women alone, among themselves. There is not an English speaking person among them.

The other society is composed of the women of *this* vicinity, either members of the Church or interested in Church work, and the large girls from the boarding-school. I called them together last February, and most of them have been very regular in attendance ever since. We spend one afternoon of each week sewing together. With the proceeds we hope to paint the inside of the church. About ten dollars' worth of bead and porcupine work has been done by them at home, and brought to one woman who takes charge of that department. The work done at the meetings has been on clothing and quilts. A good many sun-bonnets, dresses and aprons for children have been made and sold. The white people of the Agency have been kind enough to give us occasional orders, and have helped a good deal by giving thread and calico. The women deserve credit for the courage with which they keep together.

One woman came with very sore eyes one day, unable to work, but cheered the rest with her chat, and insisted upon taking some work home, which was returned at the next meeting neatly finished. One old woman, lame and nearly blind, has been a constant member from the first. She has never taken a stitch, but renders good service by taking care of the babies.

Our membership is not large and we could not very well spare the girls who went to Hampton. Eight have gone, and among them some of our very best workers. But they will come back the better prepared to help us. We had our last meeting for a while last week. Our number has been reduced by the school-girls having gone to their homes; one of our best members is sick, and another helpless with sore eyes. So we agreed to adjourn during the hot weather. I hope when we begin our meetings again in the fall, it will be with renewed energy and courage. I ask your prayers that it may be so. Our young society is not a very strong one, and it needs all the help of that kind it can get.

FROM THE REV. H. BURT.

July 11.

This Mission is now twelve years old. That number of years ago, the Crow Creek (Yanktonnais) Indians were entirely heathen and uncivilized. Not one of them occupied even a log house, but they were all living in *tipis* in one large camp. There were no schools or churches, teachers or Missionaries among them. The Government Agent and his employés, together with the trader, were the only white people with whom the Indians had any dealings. Since then a great change has taken place. The people are now scattered out all over the Reservation on their farms, living in either log or frame houses, just like so many white people. There are two churches, at which every Sunday a goodly number gather to worship God. The Government has a board-

ing-school at the Agency, and a large number of children are attending other schools, either our own Church schools or at Hampton—and so the good work goes on. While the people as a whole are trying to be *civilized*, or “like white men,” as the expression is, the number who realize that there can be no true civilization without *Christianity* are yet in the minority. There are enough, however, to be a power, and they even now are like “a city set on an hill.”

They have many trials and discouragements, and so any aid we can give them is very desirable.

LETTER FROM THE REV. EDWARD ASHLEY.
SISSETON AGENCY, July 18th.

Our work here grows and is encouraging. Over seventy-five have been baptized since my arrival. We have twenty-nine communicants, and ten persons now await the Bishop's visit, to receive Confirmation.

At one of our out-stations the people are

agitating the question of building a small chapel, towards which they think they can raise one hundred dollars. I wish them Godspeed. I expect shortly to establish a new station where the people desire our Services.

We all feel very much encouraged after our meeting of Convocation. There we met together, Indians from Santee, Yankton, Crow Creek, Lower Brulé, Cheyenne, Rosebud, Pine Ridge and Sisseton. The change in the condition of the Indians from what they were ten years ago was such I could not help thinking, “What hath God wrought!”

We are not only encouraged but strengthened, for our Indian delegates spoke “strong words,” showing how much they prize the blessings the Church has brought them.

I am sorry to tell you that I have just lost another of my ponies, the second of the original team I had. I fear this will hinder me in my work, and it is a severe loss to me, for how I am to replace him, I know not.

CHINA.

LETTER FROM MRS. SOWERBY.
ST. JOHN'S COLLEGE,
SHANGHAI, June 9th.

WE came down from Wuchang on the 12th of May, and are likely to remain until autumn, as there is not room for us all there, now that the houses are pulled down.

We are better for the change, the climate here is so much more healthful than at Wuchang. No doubt you will have heard that we have all been ill, Mr. Sowerby and the two children with fever, and I, for the second time, with measles.

Since coming here, three little Chinese children, who lived next our compound, have died of measles—all in one house, within four days.

Last week the foundation of the new church here was laid, and the girls of St. Mary's had a show of work which is to go out to America for sale. On the same day Mrs. Boone and Miss Wong gave a feast to the women they know.

Unfortunately, on one account, it was dispensary day, so we had a great crowd. They pressed so upon one of our windows while we were at dinner, that the bolt gave way, and they came tumbling into the room, which frightened them very much.

The dispensary work here among the

women seems to be going on splendidly. Last week, on one day alone, there were as many as one hundred and fifty women, each paying twenty-eight *cash*, a little more than two cents.

When we get back to Wuchang and into the new house, we are going to put one room in it at the disposal of Chinese visitors. I hope eventually we shall get a room built out for them, for as it is only a six-roomed house, and as we are four in family, you can see we shall have none too much room.

In this Chinese room I would like very much to have a small harmonium—baby organ, I think it is called. Mrs. Boone has one, which answers very well for Services in the house, and the women are so fond of listening to music. It may seem early to be asking for this, but it takes so long to get anything out here. Besides, I *would* like it for Christmas, and would be very glad if, through the Auxiliary, it could be sent for helping on the woman's work in Wuchang. Besides which, anything to make the room pretty would be acceptable. Presents coming from America have more interest to the Chinese, besides making them feel that we really care for them personally. They can appreciate what they can see with the eye more than months of talking.